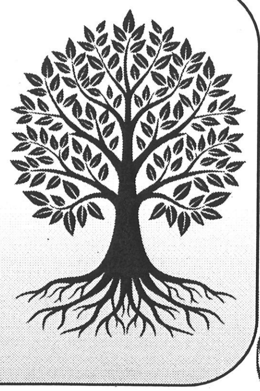
آعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم- إياك نعبد وإياك نستعين - رب شرح لي صدري ويسر لي أمري واحلل عقدة من لساني يفقهوا قولي - رب ارنى كيف تحى الموت- ربنا افرغ علينا صبرا- رب ادخلني مدخل صدق وأخرجني مخرج صدق واجعل لي من لدنك سلطانا نصيرا

Ahmadiyya Muslim Jama'at Worldwide Movement

"Then shall prevail only one religion over the whole world and there shall be only one religious leader. I came only to sow the seed, which has been planted by my hand. It shall now grow and flourish and there is none who can hinder its growth."



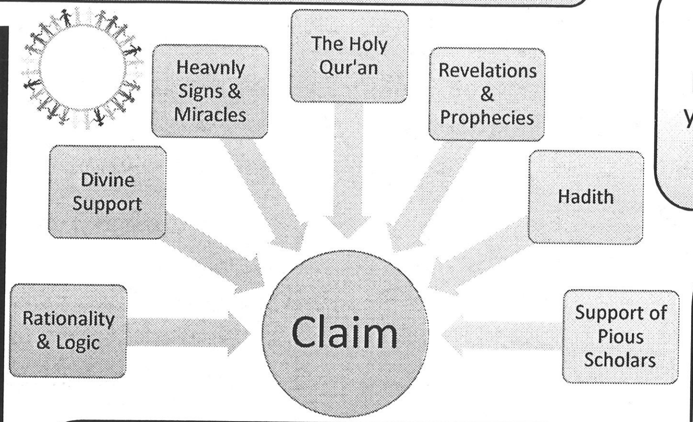
Love for All, Hatred for None

"I shall cause thy message to reach the corners of the earth"
Revelation – 1886 – Received when he was unknown.

The Promised Messiah's role is to continue the mission of spiritual guidance, unite humanity under the banner of true Islam and service to humanity.

وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ
"And no messenger would come to them except that they ridiculed him." (Al-Hijr 15:12)

Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah and Mahdi
(1835 – 1908)



Act upon the saying of the Prophet Muhammad[s.a.w]: "When you see him (Imam Mahdi), then certainly perform bai'at to him even if you have to crawl over your knees through snow-clad mountains because he (Imam Mahdi) will be the Khalifa of God." (Sunan Ibn Majah, Kitab al-Fitan, Hadith 4084)

"The mission for which God has appointed me is to remove the estrangement that separates man from his Creator and to re-establish a relationship of love and sincerity between them."
(Majmu'ah Ishtiharat, Vol. 1, p. 197)

One God
One Vision
One Message
One Leader
One Community
One Path
One Light

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ
He it is Who sent His Messenger with guidance and the Religion of Truth, that He may make it prevail over every *other* religion, even though the idolaters may dislike it. (At-Taubah 9:33)

- Tens of millions Ahmadi Muslims in the world
- Active in 215 Countries
- Live transmission of Friday of the Khalifa-tul-Masih
- Religious Institution for higher learning and propagation – Jamia Ahmadiyya – 14
- Missionaries
- Hifz Schools, Aisha Academy, Nasir Academy
- International, Local Offices

Muhammad[s.a.w] – Complete the religion
Ahmad[a.s] – Make it prevalent over all religions

Presence in 215 Countries

- **Founded in:** Qadian, India, in 1889
- **Core belief:** Revival of Islam through the peaceful teachings of the Quran and the guidance of the Holy Prophet Muhammad (peace and blessing of Allah be upon him) and the Promised Messiah (peace be upon him)
- **Not a new religion:** Ahmadiyya Muslim Jama'at is a reformative movement within Islam.
- **Belief in Muhammad[s.a.w]:** The community firmly believes in the prophethood of the Holy Prophet[s.a.w] as the Seal of the Prophets (Khatam-un-Nabiyyin).
- **Role of the Promised Messiah:** Hazrat Mirza Ghulam Ahmad came to unite humanity, reform Muslims, and fulfill the prophecies of the Prophet Muhammad[s.a.w]

The Name of Ahmadiyya Muslim Jama'at:

The name *Ahmadiyya* is derived from the name Ahmad, which is another name for the Holy Prophet Muhammad (peace and blessings be upon him).
مُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ
"...giving glad tidings of a Messenger who will come after me, whose name shall be Ahmad." (As-Saff 61:7)

This highlights the deep connection between the Ahmadiyya Muslim Jama'at and the noble name of the Prophet Muhammad (peace and blessings be upon him).

Our Sources of Knowledge: Qur'an, Hadith, the Books of the Promised Messiah[a.s]

The Prophecy of 73 Denominations in Islam:

The Holy Prophet[s.a.w] said:
"My Ummah will split into 73 denominations. All will be in the fire except one."
When asked who they were, he replied:
قَالُوا مَنْ هِيَ يَا رَسُولَ اللهِ قَالَ مَا أَنَا عَلَيهِ وَ أَصحَابِي
..."Who are they, O messenger of Allah?
He said, 'they are the people who will follow my practice and that of my companions." (Tirmidhi, Kitabul-Iman)

Foundations of Islam and Iman: We Believe & Affirm

- Shahada (Testimony of Faith)
أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

5 Pillares of Islam
- Shahada
- Salat
- Zakat
- Fasting
- Hajj

6 Articles of Faith
- Belief in Allah
- Belief in Angles
- Belief in Books of Allah
- Belief in Prophets
- Day of Judgment
- Divinde Decree

Allah says in the Holy Qur'an: 2:177
"Righteousness is not in turning your faces towards the East or the West, but righteousness is in one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets,..."

Who is a Muslim? – Lesson in Judging Intentions:

Usama bin Zaid[r.a] killed a man in a raiding party who had professed the Shahada.

The Holy Prophet[s.a.w] said:
اَفَلَا شَقَقتَ عَن قَلبِهِ حَتَّىٰ تَعلَمَ اَقَالَهَا اَم لَا
"...Did you tear his heart out in order to find out whether he had professed it or not?" (Muslim, Kitabul-Iman)

"... do not say to one who gives you [a greeting of] peace 'You are not a believer,' ..." (4:94)

The Holy Prophet (peace and blessing be upon him) said: *"Whoever prays our prayer, faces our Qiblah, and eats our slaughtered animals is a Muslim, under the protection of Allah and His Messenger. So do not betray Allah by betraying those who are under His protection."* (Sahih al-Bukhari 391).

Foretelling of Ahmadiyya Dispensation:

Mulla Ali Qari (d. 1606), renowned commentator of Mishkat wrote: وَ الطَّرِيقَةِ النَّقِيَّةِ الاَحمَدِيَّةِ
"... their pure dispensation will be called Al-Ahmadiyya."
(Mirqat, Commentary of Mishkat, Vol 1, p. 204)

The Promised Messiah's Life:

Hazrat Mirza Ghulam Ahmad - 1835-1908
Descendant of Persian Lineage (Surah Juma'ah 62:3 & al-Bukhari, Tafseer ul Qur'an, 4897)

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً

The Life of the Promised Messiah
- Dedication to Propagation of Islam
- Love of the Holy Prophet Muhammad[s.a.w]
- Recipient of revelation - High Spirituality
- Compassion and Kindness
- Humility
- Perseverance
- Eloquence & Clarity
- Wisdom
- Visionary Leadership

"He who dies in a condition that he has not recognized the Imam of his age dies a death of ignorance."
(Musnad Ahmad Bin Hanbal, Vol. 4, p. 96)

Achievements and Legacy:

Established a Jama'at based on Divine Commad → Stopped the onslaught of Christianity in India → Wrote more than 90 Books, Publications

Challenged Atheists, Christians and Hindus on theological issues → Removed misconceptions among Muslims and addressed contemporary issues → Promoted Non-violence – Jihad of pen and intellectual discourse

Established Infrastructure for collective prayer & financial contributions → Laid the foundation for leadership system (Khilafat.) → Established the system of Jama'at

Distinctive Features: 1. Allah still speaks to mankind 2.Angles still descend 3. Kalimatullah are unlimited 4. Prophethood is a blessing. 5. Qur'an is not abrogated. 6. The Prophet Muhammad s.a.w is the best of the Messengers. 7. Jihad with the sword is abolished – (version 2)

Khilafat: A Divinely Guided Leadership

The Prophet[s.a.w] prophesied the five stages of Islamic governance: "**Prophethood** will remain among you as long as Allah wills, then He will remove it when He wills. Then there will be **Khilafah upon the method of Prophethood**, and it will remain as long as Allah wills, then He will remove it when He wills. Then there will be a **hereditary kingship**, and it will remain as long as Allah wills, then He will remove it when He wills. Then there will be a **tyrannical kingship**, and it will remain as long as Allah wills, then He will remove it when He wills. Then there will be **Khilafah upon the method of Prophethood**." (Musnad Ahmad Vol. 4, p. 273)

Current state of Majority of Muslims:

Muslims are like a flock without a shepherd

تَحْسَبُهُمْ جَمِيعًا وَّ قُلُوبُهُمْ شَتّٰى

You think to be united, but their hearts are divided. (59:15)

Not a Jama'at. Lack of one vision and direction.

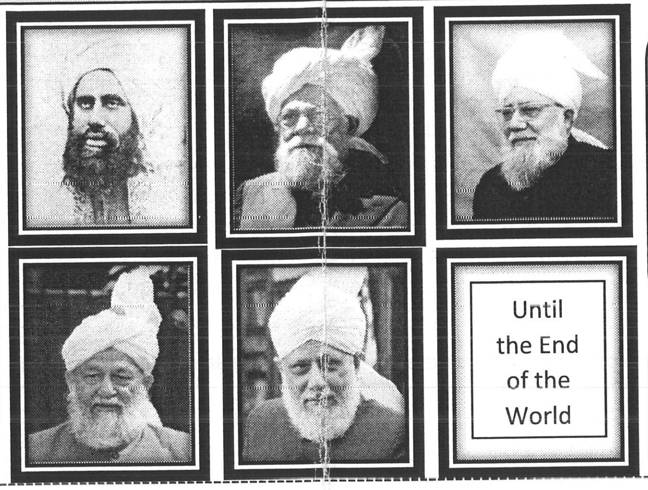
No divinely appointed and supported leadership.

Divinely Appointed Khilafat – 1908 to Now →

Fifth Khalifa: Hazrat Mirza Masroor Ahamd (may Allah be his Helper!)

The Holy Prophet s.a.w Guidance about Imam & Jama'at

'Stick to the community of Muslims and their leader.' I asked, 'What if there is neither a community nor a leader?' He said, 'Then keep away from all those sects, even if you have to bite onto the root of a tree until death overtakes you in that state.'" (Sahihal-Bukhari,7084)



Until the End of the World

Rights of Allah
Rights of Mankind

Inception of Ahmadiyya Muslim Jama'at:

23rd Mach, 1889 – Divinely commanded to take Bai'at

10 Conditions of Bai'at (Oath of Allegiance) – Foundational Principles for Anyone Entering the Fold of Ahmadiyyat

- Khalifatul Masih
  - International
  - National
  - Regional
    - Local Jama'at
    - Khuddam
      - Atfal
    - Ansar
    - Lajna
      - Nasirat

A blessed dream of Ghulam Rasool Rajikis r.a.:

"I saw myself in seventeenth century (Hijri) while the world was shown to me as if in a palm of my hand. I saw in the entire world Ahmadi leaders and governments." (Hayat-e-Qudsi)

Contributions of Ahmadiyyat:

- **Translation of the Qur'an:** 78 languages
- **Building of Mosques all over the world.** e.g., Spain's first purpose-built mosque after 700 years (1980)
- Interfaith symposiums
- Invitation to Islam campaigns (Symposiums, Tabling, Flyer Distribution, Book Distributions)
- **Humanitarian Services:**
  - Humanity First: International charity focusing on disaster relief, education, healthcare, and clean water.
  - Educational Initiatives: Schools and universities worldwide.
  - Healthcare: Free hospitals and clinics globally.
- Nusrat Jehan Scheme: 37 hospitals & 593 schools
- **Media Outreach:**
  Muslim Television Ahamdiyya: 24/7 broadcast in 8 languages

WORLD | EUROPE | AL-ARABIA | AFRICA 4 | AFRICA 5 | ASIA 6 | ASIA 7 | AMERICA

- **Websites:**
  - Ahmadiyya Muslim Community Official Website – http://www.alislam.org– Comprehensive Islamic resource
  - 24 Hours Ahmadiyya TV Channel – www.mta.tv
  - The Review of Religions – www.reviewofreligions.org
  - 100s of local websites in various languages
- **Publications:** Al-Hakam, Al-Badr, Review of Religions, more.

Internal Programs for Spiritual Growth

- Five Daily Prayers at Mosques with Fajr & Magreb Dars
- Ramadhan Daily Dars & Tarawwi prayer
- Monthly Ijlasat
- Monthly Meetings and Classes
- Seert-un-Nabi Day
- The Promised Messiah Day
- The Muslim Maood Day
- National Convention (Jalsa Salana)

Financial Sacrifice (Chanda):

Sadqa → Bilal Fund → Maryam Fund → Refugee Fund → More

Zakat → Aam 6.25% → Wasiyyat 10% → Tehrik-e-Jadid → Waqf-e-Jadid → Jalsa

Benefits of accepting the Promised Messiah:

- Living relationship with Allah
- *Khilafat* – Unity under one Divine System & Guidance
- Global Brotherhood, collective progress
- Answer to Modern Challenges
- Walk steadfastly on *Sirat al-Mustaqeem*.
- Betterment of Character
- Harmony between heart and mind
- Assurance of Salvation

Testimony: Spiritual & Moral Transformation of Followers

Conclusion:

Although small in number, our efforts surpass those of other Muslims proportionally in both sacrifice and the propagation of Islam. Join us in building peace in your heart, home, cities, and countries through submission to the will of God.

Call to Action:

- Explore more at **Alislam.org**
- Learn about your purpose in life and reality of soul through **The Philosophy of the Teachings of Islam** by Hazrat Mirza Ghulam Ahmad.
- Visit Baitul Islam Mosque - 10610 Jane St, Maple, ON L6A 3A2
- Take the Bai'at (Oath of Allegiance)

Conditions of Initiation (Bai'at) by Hazrat Mirza Ghulam Ahmad of Qadian The Promised Messiah and Mahdi (peace be upon him)

1- That he/she shall abstain from Shirk (association of any partner with God) right up to the day of his/her death.

2- That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they might be.

3- That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allah be upon him); and shall try his/her best to be regular in offering the *Tahajjud* (pre-dawn supererogatory prayers) and invoking *Darood* (blessings) on the Holy Prophet (peace and blessings of Allah be upon him); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

4- That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.

5- That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

6- That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet (peace and blessings of Allah be upon him) the guiding principle in every walk of his/her life.

7- That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

8- That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.

9- That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

10- That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.

(Ishtehar Takmeel-e-Tabligh, January 12, 1889)

For further discussion contact:

Death of Jesus – عيسٰى

One Jesus Many Narratives | Jews | Christians | Sunni | Ahmadi

Jesus is Dead according to Qur'an

وَإِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَـٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَـٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ
مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

And when Allah will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allah?'", he will answer, "Holy art Thou. I could never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things.

"I said nothing to them except that which Thou didst command me — 'Worship Allah, my Lord and your Lord.' And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over them; and Thou art Witness over all things. **(Al-Maidah, 5:116-117)**

On the Day of Judgment, Jesus will deny his worship by Christians. He explains that he was a witness over his followers during his lifetime, but after his death, only Allah remained the Watcher over them. This passage emphasizes that Jesus has passed away and will not return to earth, as he is not a witness to the actions of the Christians until the Day of Judgment.

Commentary of the verse above by the Holy Prophet[s.a.w]

أَلاَ وَإِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ يَا رَبِّ أُصَيْحَابِي. فَيُقَالُ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ} فَيُقَالُ إِنَّ هَؤُلاَءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ ".

Lo! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-Fire). I will say. 'O my Lord! (They are) my companions!' Then a reply will come (from Almighty), 'You do not know what they did after you.' **I will say as the pious slave (the Prophet (ﷺ) Jesus) said:** <u>And I was a witness over them while I dwelt amongst them. When You tawaffaytani (you caused me to die). You were the Watcher over them and You are a Witness to all things.' (5.117)</u> Then it will be said, "These people have continued to be apostates since you left them." **(Sahih al-Bukhari 4625)**

Tawaffa is Used in Two Ways in the Qur'an - Death or Sleep

In both cases, the soul is taken and not the physical body.

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى

"It is Allah who takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and releases the others for an appointed term." ***(Az-Zumar. 39:42)***

Challenge #1 by the Promised Messiah[a.s]

"tawaffa" consistently refers to taking the soul in death. When all these conditions are met, it only means taking of soul: 1- Tawafe from form V – Tawafe from **باب تَفَعُّل** 2- Allah or Angle is the Subject – **فاعل** 3- When the Object is with a spirit – **مفعول به بروح**

When new Muslims who had previously been Christians embraced Islam, they brought with them many beliefs and attempted to integrate them into Islamic teachings. For example, they introduced the idea mentioned in the Gospel of Barnabas, Jesus was not crucified, but rather, Judas Iscariot was made to resemble him and was crucified in his place. This view was quoted by many Muslim scholars over the centuries. However, many Muslims today are moving away from this interpolation in Islamic thought, because this concept is not mentioned anywhere in Qur'an or Ahadith. Another belief introduced into Islam was that Jesus is physically alive in the heavens. Over time, this belief became deeply integrated into Islamic thought by later scholars. However, the truth is that Jesus has passed away. According to the Holy Qur'an, the sayings of the Holy Prophet (peace and blessings of Allah be upon him), and the statements of his Companions, Isa (peace be upon him) died.

All reformers and prophets are sent to correct the misunderstandings of previous generations. It was revealed to Mirza Ghulam Ahmad (peace be upon him) by God that many commonly held beliefs about Jesus among Muslims were incorrect. The Holy Prophet[s.a.w] prophesied that he will be *Hakm* (Judge between right and wrong) to address and correct both theological and practical mistakes within the Muslim *Ummah*. *"By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you as a Just Judge."* ***(Sahih al-Bukhari – 3448)***

Classical Arabic Lexicon - *ArabicLexicon.Hawramani.com*	
English	**Arabic**
<u>**Lisan al-'Arab**</u> "Al-Wafaat (الوفاة): Death. It is said, 'So-and-so was taken (توفي)' and 'Allah took him (توَفّاه)' when He seized his soul.	والوفاةُ: الموت. وتُوُفِّيَ فلان وتَوَفَّاه الله إذا قَبَضَ نَفْسَه،
<u>**Taj al-'Arus**</u> In *Al-Sihah*, it is explained as 'when He seized his spirit.'"	وفي الصحاح: إذا قَبَضَ رُوحَه
<u>**Al-Qamus al-Muhit**</u> Al-Wafaat: Death Allah took him: He seized his spirit.	والوَفاةُ: المَوْتُ وتَوَفَّاهُ اللهُ: قَبَضَ رُوحَه

Challenge #2 by the Promised Messiah[a.s]

No Hadith mentions that Jesus[a.s] went to heavens physically.

Jesus will be unaware of his worship on the day of Judgment

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ
فَكَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَـٰفِلِينَ

28. "On the Day when We gather them all together, We shall say to those who associated others with God, 'Stay in your place, you and your associate-gods.' Then We shall separate them, and their partner-gods will say, 'It was not us you really worshipped.'"

29. "God is witness enough between us and you—we knew nothing of your worship of us." **(Yunus 10: 28-29)**

Jesus is worshiped - He is dead, not alive

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ. أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

"And those they invoke besides Allah create nothing, while they are [themselves] created. They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected." **(*An-Nahl*, 16:20-21)**

<u>Refers to human beings, they do not know when they will be resurrected.</u>

Verse	Verb – Form V	Translation	Qura'nic Usage of the Word توفى
2:234	yutawaffawna	die	وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا
2:240	yutawaffawna	die	وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِم
3:55	mutawaffika	**I will cause you to die**	**إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ**
3:193	watawaffanā	and cause us to die	رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ
4:15	yatawaffāhunna	death overtakes them	فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ
4:97	tawaffāhumu	cause to die	إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ
5:117	tawaffaytanī	**you caused me to die**	**فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ**
6:60	**yatawaffākum**	takes your (soul)	وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ
6:61	tawaffathu	take (his soul)	حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ
7:37	yatawaffawnahum	(to) take them in death	حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ اللَّهِ
7:126	watawaffanā	and cause us to die	رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ
8:50	yatawaffā	take away souls	وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ
10:46	natawaffayannaka	we cause you to die	وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ
10:104	yatawaffākum	causes you to die	وَلَـٰكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ
12:101	tawaffanī	cause me to die	تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ
13:40	natawaffayannaka	we cause you to die	وَإِن مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ
16:28	tatawaffāhumu	take them in death	الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ
16:32	tatawaffāhumu	take them in death	الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمُ
16:70	yatawaffākum	will cause you to die	وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ
22:5	yutawaffā	dies	وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ
32:11	yatawaffākum	will take your soul	قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ
39:42	**yatawaffā**	takes away the souls	اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا
40:67	yutawaffā	dies	وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ
40:77	natawaffayannaka	we cause you to die	فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ
47:27	tawaffathumu	take them in death	فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ

Mention of Tawaffa

Tawaffa means taking of the soul. It is primarily used for death.

Answering Allegation against the Death of Jesus

عيسىٰ

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ
They alter the words from their proper places. 5:13

The Prophet Muhammad (ﷺ) said: " "You will follow the ways of those nations who were before you, span by span and cubit by cubit..." ...Jews & Christians... **(Bukhari 7320)**

Removing Allegations made against Jesus[a.s] by the Jews

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا - وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا - بَل رَّفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

And because of their disbelief and their uttering against Mary a grievous slander, And their saying, 'We did kill the Messiah, Jesus, son of Mary, the Messenger of Allah;' whereas they slew him not, nor crucified him, but he was made to appear (so) to them; and those who differ therein are certainly in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they did not convert this conjecture into a certainty; Rather, Allah exalted him to Himself. And Allah is Almighty, All-Wise. **(Al-Nisa 4:156-158)**

Biblical Prophecy – Glorification of Jesus[a.s] by the Holy Prophet[s.a.w]

"I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. **He will glorify me** because it is from me that he will receive what he will make known to you. **(John 16:12-14)**

Objections of Jews against Jesus

Objection 1: Birth Cursed: "...their uttering against Mary a grievous slander" **(Al-Nisa 4:156)**

Objection 2: Death Cursed: "And their saying, 'We did kill the Messiah..." **(Al-Nisa 4:157)**

Objection 3: Resurrection Cursed: "If a man has committed a sin worthy of death, and he is executed, and you hang his body on a tree, you must not leave the body on the tree overnight, but you must be sure to bury him that day**, because anyone who is hung on a tree is under God's curse**..." **(Deuteronomy 21:22-23)**

"Christ redeemed us from the curse of the law **by becoming a curse for us.** For it is written: **"Cursed is everyone who is hung on a tree."** **(Galatians: 3:13)**

Life Cycle of Jesus same as Yahya

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

And peace was on me the day I was born, and peace there will be on me the day I shall die, and the day I shall be raised up to life again. **(Maryam, 19:33)**

About Prophet Yahya

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

And peace was on him the day he was born, and the day he died, *and peace* there will be on him the day he will be raised up to life again. **(Maryam, 19:15)**

Response 1: Blessed Birth:

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ

"And [mention] when the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.'" **(Ale-Imran 3:42)**

Response 2: Blessed Death

وَمَا قَتَلُوهُ

"they slew him not" **(Al-Nisa 4:157)**

إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ

"When Allah said, 'O Jesus, I will cause you to die *a natural death*..." **(Aal-'Imran, 3:55)**

قَالَ ابْنُ عَبَّاسٍ: {مُتَوَفِّيكَ} مُمِيتُكَ

"اللَّهُمَّ عَلِّمْهُ الْكِتَابَ"
Sahih Al-Bukhari, 75

Ibn Abbas[r.a] said, "Mutawafeeka" "Mumeetooka" (means I will cause you to die)

(Al-Bukhari – Kitab Al-Tafseer, Surah Al-Ma'idah, Ch. 13)

Common Usage - Funeral Prayer

اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِيمَانِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِيمَانِ

"O Allah, whoever among us You keep alive, keep him alive in faith, and whoever You cause to die, let him die in faith."

لَمَّا تُوُفِّيَ رسول الله ﷺ When the Messenger of Allah ﷺ passed away. Al-Sirah – Ibn Hisham Vol 4. P. 306

Expression: مَاتَ زَيْدٌ أَمْسِ = تَوَفِّيَ زَيْدٌ أَمْسِ – Zaid died yesterday.

Response 3: Blessed Resurrection

وَمَا صَلَبُوهُ

"...nor crucified him..." **(Al-Nisa 4:157)**

بَل رَّفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

"Rather, Allah exalted him to Himself. And Allah is Almighty, All-Wise." **(Al-Nisa 4:158)**

Spiritual ascension.
Rafa of rank.

وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا

"...and will exalt you to Myself and will clear you *from the charges* of those who disbelieve." **(Aale-'Imran 3:55)**

وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ

No one humbles himself for the sake of Allah except that Allah raises him. **(Muslim 2588)**

Jesus' Rafa happened after his Death

Allah caused Jesus to die before raising him up to Himself

إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا

When Allah said, 'O Jesus, I will cause you to die *a natural death* and will exalt you to Myself and will clear you *from the charges* of those who disbelieve. **(Al-Imran, 3:55)**

Usage of رفع in the Holy Qur'an

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

And We exalted him (Idrees) to a lofty station **(19:57)**

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَٰكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ

And if We had pleased, We could have exalted him thereby; but he inclined to the earth and followed his evil inclination. **(7:176)**

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Allah will exalt those of you who have believed and those who were given knowledge, in degrees. **(58:10)**

مِنْهُم مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

and some of them He exalted by degrees of rank. **(2:253)**

Prayer between two Sajdah – Oh My Lord, ...Exalt me

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْزُقْنِي وَارْفَعْنِي

(Sunan Ibn Majah 898)

Lexicon – Lisan al-'Arab

رفع: في أسماء الله تعالى الرافعُ: هو الذي يَرْفَعُ المؤمن بالإسعاد وأولياءه بالتقريب

Ar-Rāfiʿ in the Names of Allah: He is the One who raises the believers by granting them success and elevates His close servants by bringing them near to Him. الخافض - الرافع 22 23

You Cannot Physically Go Near Allah

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

"Allah is the Light of the heavens and the earth... **(An-Nur 24:35)**

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ

"And He is with you wherever you are..." **(Al-Hadid 57:4)**

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

"And We are closer to him than his jugular vein."**(Qaf 50:16)**

فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

"so wherever you turn, there is the Face of Allah." **(Al-Baqarah 2:115)**

Nearness to Allah is Always Spiritual

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

"And when My servants ask you about Me, indeed I am near." **(Al-Baqarah 2:186)**

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ

The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication. **(Muslim 482)**

وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ

My servant does not draw near to Me with anything more beloved to Me than the obligations I have enjoined upon him. And My servant continues to draw near to Me with voluntary (nawafil) deeds until I love him. **(Bukhari 6502)**

Hazrat Mirza Ghulam Ahmad – The Promised Messiah (a.s)

"Remember, that no one will descend from heaven. All our opponents who are alive today will die and no one will see Jesus, son of Mary descending from heaven. Then, their next generation will pass away and not one of them will see this spectacle. Then the generation next after that will pass away without seeing the son of Mary descending from Heaven. Then God will make them anxious that though the time of the superiority of the cross had passed away, and the world had undergone great changes, yet the son of Mary had not descended from heaven. Then the wise people will suddenly discard this belief. The third century after today will not yet have come to a close when those who hold this belief, whether Muslim or Christian, will lose all hope and will give up this idea in disgust. There will then be only one religion that will prevail in the world and only one leader. I have come only to sow the seed, which has been sown by my hand. Now, it will sprout and grow and flourish and no one can arrest its growth." **(Tazkuratush Shahadatain p. 67)**

Earlier Messengers have passed away

مَا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَـٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ

"The Messiah, son of Mary, was only a Messenger; surely, Messengers *like unto him* had indeed passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away." **(Al-Ma'idah, 5:75)**

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ

"Muhammad is but a messenger; messengers have passed away before him. If he dies or is slain, will you then turn back on your heels?..." **(Al-e-Imran, 3:144)**

Arabic Lexicon - Meaning of خلا *Khala*

Lisan al-'Arab:

خَلَا فُلَانٌ إِذَا مَاتَ – So-and-so ceased to exist when he died.

Aqrab al-Muwarid:

خَلَا الرَّجُلُ اَى مَاتَ – The man has passed away meaning he died.

Hazrat Abu Bakr believed Messengers before the Prophet to have passed away, no one objected therefore, all companions believed the same thing.

فَقَالَ أَبُو بَكْرٍ أَمَّا بَعْدُ مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا صلى الله عليه وسلم فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لاَ يَمُوتُ، قَالَ اللَّهُ {وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ} إِلَى قَوْلِهِ {الشَّاكِرِينَ}

"...Abu Bakr said, "To proceed, if anyone amongst you used to worship Muhammad, then Muhammad is dead, but if (anyone of) you used to worship Allah, then Allah is Alive and shall never die. Allah said:--"Muhammad is no more than an messenger, and indeed, messengers have passed away before him...(till the end of the Verse)......Allah will reward to those who are thankful." (3.144) – **(Bukhari – 4452)**

Al-Sirah al-Nabawiyyah (Ibn Hisham) - Vol 4. Pg. 306 (Arabic)

مقالة عمر بعد وفاته: قال ابن إسحاق: قال الزهري: وحدثني سعيد بن المسيب، عن أبي هريرة، قال: لما تُوُفِّي رسول الله ﷺ قام عمر بن الخطاب، فقال: إن رجالاً من المنافقين يزعمون أن رسول الله ﷺ قد تُوُفِّي، وإن رسول الله ﷺ **ما مات**، ولكنه ذهب إلى ربه كما ذهب موسى بن عمران، فقد غاب عن قومه أربعين ليلة، ثم رجع إليهم بعد أن قيل قد مات، والله ليرجعن رسول الله ﷺ كما رجع موسى، فليقطعن أيدي رجال وأرجلهم زعموا أن رسول الله ﷺ **مات**.

The Statement of Umar After the Prophet's Death:

Ibn Ishaq said: Al-Zuhri reported to me, who was informed by Sa'id bin Al-Musayyib, from Abu Huraira, who said:

When the Messenger of Allah ﷺ passed away, Umar bin Al-Khattab stood up and said:

"Certain men among the hypocrites claim that the Messenger of Allah ﷺ has died. But the Messenger of Allah ﷺ has not died! Rather, he has gone to his Lord, just as Musa bin Imran (Prophet Moses) went away from his people for forty nights and then returned to them after it was said that he had died. By Allah, the Messenger of Allah ﷺ will surely return just as Musa returned, and he will cut off the hands and feet of those who claim that the Messenger of Allah ﷺ has died."

قال (ابو بكر):

أيها الناس، إنه من كان يعبد محمداً فإن محمداً قد مات، ومن كان يعبد الله فإن الله حي لا يموت. قال: ثم تلا هذه الآية:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ

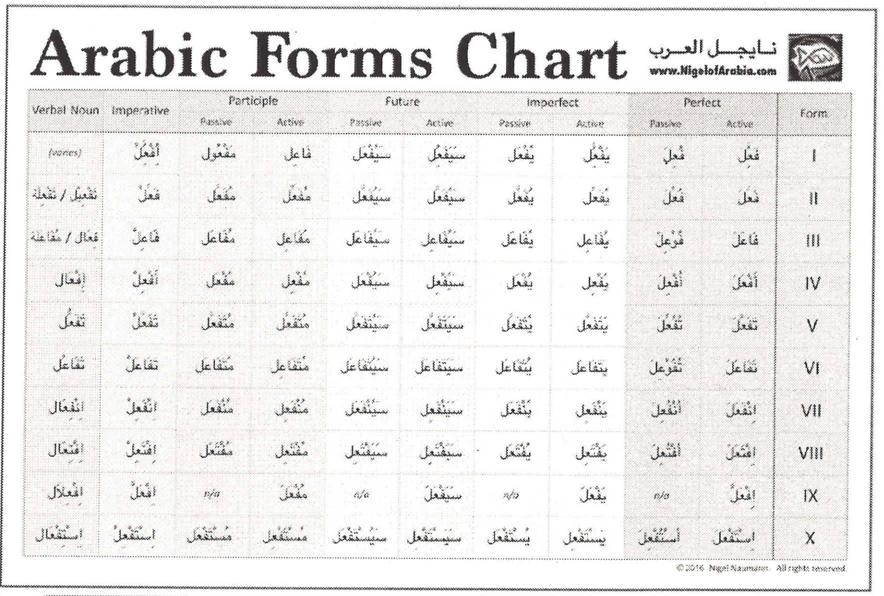
He (Abu Bakr) said:

"O people, whoever used to worship Muhammad, then indeed, Muhammad has passed away. But whoever worships Allah, then indeed, Allah is Ever-Living and does not die."

Then he recited this verse: *"Muhammad is but a messenger;* ***messengers have passed away before him.*** *If he dies or is slain, will you then turn back on your heels? And he who turns back on his heels will not harm Allah at all; and Allah will reward the grateful."* *(Al-e-Imran, 3:144)*

There are 10 common verb forms وزن in Arabic. The meaning of words can change from one form to another, but it remains consistent within the same form.

Imperative الأمر	Participle		Future المضارع المنصوب		Imperfect المضارع المرفوع		Perfect الماضي		Verbal Noun المصدر	Form	Root Letters
	Passive اسم المفعول	Active اسم الفاعل	Passive المجهول	Active المعلوم	Passive المجهول	Active المعلوم	Passive المجهول	Active المعلوم		V	Core meanings of root letters must stay constant.
تَفَعَّلْ	مُتَفَعَّل	مُتَفَعِّل	سَيُتَفَعَّل	سَيَتَفَعَّل	يُتَفَعَّل	يَتَفَعَّل	تُفُعِّلَ	تَفَعَّلَ	تَفَعُّل	←	ف ع ل
تَوَفَّ	مُتَوَفًّى	مُتَوَفٍّ	سَيُتَوَفَّى	سَيَتَوَفَّى	يُتَوَفَّى	يَتَوَفَّى	تُوُفِّيَ	تَوَفَّى	تَوَفٍّ	←	وَ ف ى
Die!			He will be taken.	He will die. His soul will be taken.	He is being taken (his soul).	He is dying. He is having his soul taken.	He was died. His soul was taken.	He died. His soul was taken.	Death		
تَوَفَّنِي مُسْلِمًا 12:102		إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ 3:55				إِنَّ اللَّهَ يَتَوَفَّى الْأَنْفُسَ 39:42		فَلَمَّا تَوَفَّيْتَنِي 5:117			



Mi'raj (Ascension) was a Spiritual Journey

وَاسْتَيْقَظَ وَهْوَ فِي مَسْجِدِ الْحَرَامِ.

"...then he woke up while he was in the Sacred Mosque (at Mecca)".

(Bukhari, 7517)

Jesus was among the prophets who had passed away

The Holy Prophet (peace be upon him) saw in *Miraj* (The night ascension) Isa (peace be upon him) among the prophets who have passed away, and he saw him alongside Yahya (peace be upon him).

(Sahih Muslim, Hadith 164)

Jesus said Ahmad will come after me, If he comes will you change Qur'an?

وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ

and bringing good tidings of a messenger to come after me, whose name is Ahmad. **(As-Saff 61:6)**

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا

And when it is said to them, 'Follow that which Allah has sent down,' they say: 'Nay, we will follow that wherein we found our fathers.' What! even if their fathers had no sense at all and no guidance? (2:171)

Scenario 1 – Correct			
Alive	Dead Tawafee	After Death	Resurrected Day of Judgment
Witness	Not Witness		Questioned

Scenario 2 – Incorrect				
Alive	Raised up to Allah Physically	Comes to Earth and Observes People have taken him as God	Dies	Day of Judgment He cannot say you cause me to die and you were watcher over them (and I was not aware that they took me for God)

View of Sahaba and Scholars

Hadhrat Ibn Abbas (ra) has made it clear that the mutawaffika here does indeed mean death and he is a companion of Prophet Muhammad (sa) who should be given much precedence over the scholars of today. He is a companion who's knowledge of the Qur'an was prayed for by our Master Muhammad(saw).

Hazrat Imam Hasan (ra), grandson of Prophet Muhammad, said after the martyrdom of Hazrat Ali (ra) that Hazrat Ali passed away on the 27th of the month of Ramadan, the same night as the night when Jesus Christ spirit ascended to heaven (Taqabat-ul-Kubra, Ibn Sa'ad, Vol. III)

Imam Malik, father of one of the 4 schools of Fiqh as well as a doctor, declared, "While most people believe that Jesus did not die, Malik said that he died. Majma Baharul Anwar, Sheikh Muhammad Tahir, Vol. I, p.286)

"In the 'Utbiyya it is written that Malik said that Jesus, son of Mary, died." (Ikmal al-ikmal, Sharh of Muslim, Vol. I, p. 265)

Alama ibn Hayam and Alama Shawkani state, "It has been said that this verse proves that Allah caused Jesus to die before exalting him." (Baharul Muhit; Tafsir Fatah Qadeer)

Imam Hafiz Ibn Qayyim writes, "Had Prophet Moses (as) and Prophet Jesus (as) lived (till the times of the Holy Prophet (saw)), they would certainly have been among his followers." (Madarej Al Salekeen, Vol. II, p. 263)

"As for what is related about the Messiah that he was raised to heaven at the age of 33, there is no sound authority for this which one could turn to." (Zadi Ma'ad, Vol. I, p. 20)

"With the exception of the Holy Prophet Muhammad, a person attains to heaven with his spirit only after death and separation from the body, so the spirits of all prophets went to heaven only after death and separation from the body." (Zadi Ma'ad, Vol. I, p. 304)

Alama Abdul Rahman Sa'di comments, "God honored Jesus by causing his disciples to spread in the world, in his life-time and after his death (mamat)." (Tafsir al-Manan, published in Mecca)

Imam ibn Hazm, Amwami Zahiri Qurtabi, states, "Jesus, peace be upon him, was neither killed nor crucified, but God caused him to die and then raised him. The Almighty has said: 'They did not kill him or crucify him'; and 'I will cause thee to die and exalt thee'; and 'I (Jesus) was a witness of them so long as I was among them, but when Thou didst cause me to die Thou wert the Watcher over them' and 'Allah takes souls (yatawaaffa) at the time of death'. Thus there are two kinds of wafat: sleep and death. Jesus in his words 'When Thou didst cause me to die (falamma tawaaffaita-ni)' was not referring to sleep, but it is correct that by wafat he meant death."(Al-Mahalli fil-Fiqh, p. 23)

Abul Hasan Ali Hajwairi (Data Ganj Bakhsh) writes, "The Messenger of God said that, on the night of the Mi'raj, he saw Adam, Joseph, Moses, Aaron, Jesus and Abraham, in the heavens. Assuredly it was their souls (Kashf al-Mahjub, Ch. al-Kalam fir-Ruh, p. 204)

Maulana Abul Kalam Azad writes that upon receiving a letter that read, "Dear Maulana: … these Mirza'i [i.e., Ahmadi] people ascribe various views to you, and even give references from Wakil, Tazkira, etc., that you believe in Jesus' death, and that you praised Mirza (Ghulam Ahmad) Sahib. Please write a conclusive book so that they dare not speak again. You should also state therein that it abrogates all your previous writings and views, thus leaving no scope for anyone to bring up old matters" (Inam-Ullah Khan, Baluchistan). He replied, "1. The death of Jesus is mentioned in the Quran itself. 2. The question of praising or criticizing the Mirza Sahib does not arise because: 'If you are bad, you cannot be good, He himself is bad who considers you to be bad(Malfuzat-i Azad, compiled by Muhammad Ajmal Khan, Maktaba Mahaul, Karachi, pp. 129, 130).

"The belief (in Jesus being alive) by its nature is in every way a Christian doctrine which has appeared in an Islamic guise." (Naqsh Azad, p. 102, compiled by Maulana Ghulam Rasul Mahr)

Lt. Col. Khwaja Abdur Rashid also shared the view that the idea of Jesus Christ (as) ascension to heaven was a Christian influence (Weekly Chatan, 12/1/1958, p. 7)

Alama Dr. Sir Muhammad Iqbal writes, "As far as I understand the meaning of this movement, the Ahmadis believe that Jesus died the death of a mortal human being, and the return of the Messiah refers to a person who bears spiritual similarity to him. This belief gives this movement a rational appearance (Khutbat Madras; Newspaper Mujahid, 2/13/1935; Alama Iqbal ka paigham millat-i-Islamiyya kai nam, p. 22)

Alama Iqbal who is given much respect in the Muslim Ummah also believed Isa(As) had died and would not come to this world. ([1] (Armaghan Hijaz, p. 227; Iqbal Nama, 'Collection of the Letters of Iqbal', Vol. II, letter to Chaudry Muhammad Ahsan, p. 231; Baqiyat Iqbal, p. 451; Zamindar, Lahore, 7/27/1952)

Maulana Sayyid Suleman Nadawi also held this view(Sidq-i Jadid, Lucknow, 10/28/1955)

Maulana Muhammad Usman Farqleet also held this view who was a chief editor.[1] (Shabistan Urdu Digest, New Delhi, November 1974, p. 18)

In the Mustadrak (Hadith collection) it is reported from Ibn Umar that Jesus lived to the age of 120 years. It is likewise also in the Asabah." (Tafsir Kamalain)

Muhammad Hasan ibn Muhammad Abbas, mujtihad & ustad at Madrassa Nizamiyya, Lucknow, India writes, "The findings of authentic, established books and the Quranic commentaries of the great scholars prove the wafat of Jesus, i.e., that he died. Thus, two verses in particular provide evidence for his death: firstly, inni mutawaaffi-ka wa rafi'u-ka ilayya; and secondly,falamma tawaaffaita-ni kunta anta-r-raqiba 'alai-him. These verses are quite sufficient to prove Jesus' death. If these do not suffice, I can write still more and give Ahadith in support (Tashhiz al-Azhan, April 1921, p. 39)

Alama Niyaz Fatehpuri writes, "Thirty-eight years ago I wrote in detail in Nigar that it is clearly proved from the Divine word that he (Jesus) died his natural death (Monthly Nigar, Lucknow, India, June 1961)

Maulana Zafar Ali Khan, editor of Zamindar, wrote, "If the moral and spiritual teaching left behind with the Israelites by Jesus after his death is examined, it appears that only such people could benefit from this inheritance as live in cloisters and monasteries, leading the lives of hermits[1] (Punjab Review, compiled by Maulana Zafar Ali Khan, Vol. I, No. 1, 8/8/1901)

Maulvi Abdur Rahman, the Khatib of Jami' Masjid, Wazirabad, writes, "On around 25th August, taking with me Maulana Sayyid Inayat-ullah Shah, the Khateeb of Jami' Mosque Gujrat, I went to visit Maulana Zafar Ali Khan at Karamabad. Also present there were Mr. Salik the editor of Inqalab and Maulana Chiragh Hasan Hasrat the editor of the daily Ihsan. During the conversation, the mention of Mr. Inayat-ullah Mashriqi came up. Maulana Zafar Ali Khan greatly praised Mr. Mashriqi's sincerity of heart. In answer to this, I told the Maulana that Mr. Mashriqi's beliefs ran counter to Islamic teachings. For instance, in his Tazkira he has denied that Jesus is still alive.The Maulana replied: 'Belief in Jesus being still alive is not an Islamic belief. Many Muslims have rejected it.' He was supported in strong words by Maulana Charagh Hasan Hasrat. Hearing this denial of Jesus being alive from Maulana Zafar Ali Khan's tongue pained me beyond words. I said to myself: My God! This is the same Maulana Zafar Ali Khan who has been a leading opponent of the Ahmadis for forty years, and yet his own belief is exactly the same as that of Mirza Ghulam Ahmad." (Mujahid, 9/12/1935)

Al Ustaz Mustafa al-Maraghi writes, "In this verse is the glad tiding of his (Jesus') deliverance from their (the Jewish) plot and his life reaching its appointed term. They would not be able to harm him as they intended by their evil plan. Tawaaffa means the ordinary death, and raf' (elevating) is for the spirit after death. The meaning is 'I will cause you to die (mumitu-ka), and after death (maut) I will establish you in an exalted position in My presence', as God has said of the prophet Idris: 'He elevated him to a high state((Tafsir al-Maraghi, part III, p. 165 on 3:56)

Famous Egyptian Reformist Mufti Muhammad Abduh writes, "In the Tafsir al-Manar, the teacher and Imam (Muhammad Abduh), after taking the apparent meaning of the verse, has stated that tawaaffa bears its obvious significance, i.e., causing to die. The raising (raf') comes after that, and it is spiritual elevation."(Qasas al-Anbiya, by Abdul Wahab an-Najar, p. 428)

"Tawaaffa here means causing to die, as in the obvious and comprehensible significance (Al-Manar)

Alama Mahmud Shaltut, former Mufti and former Rector of Al-Ahzar University, very strongly expressed that Jesus died first and then his status was raised: "There is no authority in the Quran or the Sunnah which can satisfy the heart upon the belief that Jesus was taken up to heaven with his body and that he is still alive there and that he shall descend therefrom to earth in the last days … The Quranic verses in this connection indicate that God had promised Jesus that He would cause him to die at the appointed time, and elevate him to Himself, and protect him from the disbelievers. This promise has been fulfilled. His enemies could not kill him or crucify him; instead, God caused him to die at the end of his appointed term and elevated him to Himself (Al-Fatwa, published by Al-Idara al-'Ama lil-Saqafat al-Islamiyya bil-Azhar, pp. 52-58)

Lebanese scholar Ahmad Al-Juz writes, "Jesus certainly died on earth according to God's words inni mutawaaffi-ka which mean 'I will cause you to die' (mumitu-ka). Death (maut) is something that is bound to happen, as God said through Jesus' tongue:

'Peace be upon me the day I was born and the day I die.'" (Signed: Ahmad al-Juz)

Al Ustaz Abdul Karim al-Sharif writes, "As the Quran has mentioned, God caused the Messiah to die physically, and raised him to Himself and purified him, just as He causes us to die, raises us to Himself, and purifies us (Al-Nafkhat al-Ula min al-Ta'wil)

Iranian scholar Zainal Abideen writes in his Tafsir, which was published with the support of the Iranian government, takes (3:65) as meaning Hazrat Isa (as) soul, and not his body, was exalted to Allah (Tafsir, Vol. I, p. 268)

Khwaja Hasan Nizami writes, "Westerners believe that Jesus ascended to heaven. The Quran contradicts this Christian belief, for it contains the verse:inni mutawaaffi-ka wa rafi'u-ka ilayya, i.e., 'O Jesus, I am about to cause you to die, and grant you exaltation and elevation unto Myself '. This verse proves the death of Jesus. However, there is another verse saying: wa ma qatalu-hu wa ma salabu-hu wa lakin shubbiha la-hum, i.e., the Jews neither killed nor crucified Jesus, but they fell into doubt. This verse proves that Jesus was not put upon the cross, but died his own death. Rising to heaven does not mean that he went up to heaven but that his status in the estimation of God was raised." (Roznamcha, 11/16/1931, p. 15)

Maulvi Hafiz Muhammad of Lakhu Kay writes, "Without doubt a son resembles his father. But the Lord lives forever, He does not die, while death overtook Jesus." (Tafsir, Vol. I, p. 247) Of all the Messengers of God, none survived (Tafsir vol I, p. 320)

Abdullah Yusuf Ali comments regarding (3:56), "Read this along with 4:157where it is said that the Jews neither crucified nor killed Jesus, but that another was killed in his likeness. The guilt of the Jews remained. But Jesus completed his life when he died and was taken up to God."(English Translation of Holy Quran, 1st Ed., footnote)

Abul 'Ala Maududi had his reply to a letter written by Naeem Siddiqi stating, "As to what I have understood from the Holy Quran regarding the death of Jesus … I have already explained it, and you can read it. As to Jesus' second coming, I cannot put it higher than a possibility because the Quran gives no explanation of it, and the basis of firm faith cannot be laid upon Hadith. It could be that God may send Jesus to earth again, and if He so wishes there cannot be any bar against it. In any case, this point is not part of Islamic doctrine (Habibullah, Chaudry: Rukh Kardar, p. 243)

Editor of the monthly Balagh al-Quran, Lahore writes, "Just as un-Quranic ideas have made the birth of Jesus a riddle, so it is also said about his death that he has been living in the fourth heaven for two thousand years, that he shall return, marry, have children, and then die. The argument … is based upon the words Bal rafa'a-hu Allahu ilai-hi, the meaning of which we have explained on page 29, that God caused him to migrate (hijra) to Himself, in accordance with His law for all the prophets. For if raf' be taken to mean lifted up to heaven, then it would have to be believed that the prophet Idris too is alive and living in a high place, as God has said of him: wa rafa'na-hu makan-an 'aliyyan (19:57) — 'We raised him to a high place'. Obviously, just as the word rafa'na-hu is used about Idris, the meaning of rafa'a-hu Allahu ilai-hi according to the context is to raise in status by migration (hijra), not raise up to the sky."

"Now let us consider whether Jesus is alive or dead. For this, the following two verses of the Quran should be examined: 'Muhammad is only a messenger of God; many messengers before him had passed away' (3:144); 'The Messiah, son of Mary, is only a messenger of God; many messengers before him had passed away' (5:75). Both verses contain the expression: 'Messengers before him had passed away' (qad khalat min qabli-hi-r-rusul)…if a messenger before Jesus were alive then it could be believed that a messenger before the Holy Prophet Muhammad, i.e. Jesus, was also alive. But if, according to this expression, no messenger before Jesus himself can be believed to be alive, then it should be remembered that Jesus too, as a messenger before the Holy Prophet Muhammad, according to 'messengers before him had passed away' is included amongst these prophets and has died. And as, by the clear testimony of the Quran and in accordance with the laws of nature, Jesus has died, neither is the view correct that he went up to the fourth heaven nor can the idea of his return arise. The following verse is also adduced to prove that Jesus is alive: Qul fa-man yamliku min Allahi shai'-an in arada an yuhlika al-masiha ibna Maryama wa umma-hu wa man fil ardi jami'-an (5:17). Its usual translation runs: 'Say (O Prophet): Who is it that can interfere in God's purpose if He wishes to destroy the Messiah, his mother, and all the creatures on earth.' If … Jesus is believed to be still alive his mother would also have to be believed to be alive because after Masih occur the words umma-hu (his mother). However, as Mary is accepted as having died in accordance with the Divine law 'every soul must taste death',Jesus too must be considered dead according to this law.

Moreover, since according to the Quranic verdict 'Muhammad is only a messenger, messengers before him had passed away', Jesus passed away before Holy Prophet Muhammad, i.e., he died like the other prophets, the verse under discussion must be translated according to the rule that in Arabic the past may be referred using the imperfect [i.e. present or future] tense. Remembering also that the wa (and) in umma-hu wa man fil ard (his mother and all the creatures on earth) indicates companionship, the correct significance of this verse, corresponding to the laws of nature, is this: 'Say (O Prophet): Who is it that can interfere with God's purpose if He wishes to destroy, along with the Messiah and his mother, all the creatures on earth.' In this Quranic verse it is correct to take the imperfect tense as referring to the past, just as in the following verse about the history of Joseph the imperfect tense must be taken to refer to the past: 'And thus did We give to Joseph power in the land — he had mastery (yatabawwa'u) in it wherever he liked (yasha'u)'. In this verse the two verbs yatabawwa'u and yasha'u are in the imperfect, but they cannot be translated except in the past tense. To say about the deceased Joseph that 'he has mastery in it wherever he likes' is absolutely wrong.

"Jesus' death in his own words … 'Did you tell people to take you and your mother as gods besides Allah'? He shall reply: 'Certainly not! So long as I was among them I watched over them, and did not let them make any such idolatrous utterance. However, when You caused me to die, You were the watcher over them'. Here the words 'when You caused me to die' convey that it was after he died that his people made him and his mother gods. This topic is explained in Sura Ma'ida, verses 116 and 117. The words of the verse are: falamma tawaaffaitani kunta anta al-raqiba 'alai-him — 'when You caused me to die, You were the Watcher over them'. Since it is proved from the Holy Quran that Jesus and Mary were taken to be gods after the death of Jesus, it follows from this that he has died." (Balagh al-Quran, December 1963, p. 32, published by the Idara Balagh al-Quran, Samanabad, Lahore)

Sir Syed Ahmad Khan, whom Orthodox Muslims tout as a renowned 19thcentury Muslim educationist, social reformer, religious scholar and founder of the Aligarh Muslim University, wrote:

"The Quran makes mention of Jesus' death in four places … Firstly in Surah Al Imran, secondly in Surah Maidah, … thirdly in Surah Maryam … fourthly in Surah Nisa.' Jesus was not killed by the Jews, either by stoning or by crucifixion but he died his natural death, and God raised him in rank and status … From the first three verses it is clear that Jesus died a natural death. However, as the Ulema of Islam had followed the Christians, in accepting that Jesus had gone up to heaven alive, before looking at the Quran, so they have tried to interpret some of the words in these verses to accord with their unsound belief (Tafsir Ahmadi by Sir Syed Ahmad Khan, Vol. II, p.48)

Referring to the expression 'in this' (bihi) in, "And there is none of the People of the Book but will believe in this before his death" (4:159), generally taken to mean in him (i.e. in Jesus) Sir Syed writes: "This points to the words 'And their saying: we have killed the Messiah' (4:157), and to their saying, and not to the Messiah. So this means: 'All the People of the Book, before their death, will believe that Jesus was killed'. After this it is said: 'And on the day of Judgment he, i.e. Jesus, will be a witness against them'. The word 'ala (against) is used to indicate loss or harm. So the meaning is that on the Day of Judgment Jesus will be a witness against their belief(Maktub Sir Syed, No. 2, p. 48)

The Arab News, Saudi Arabia's 1st English language daily, reports that a question was posed by a reader from Jeddah who claims that he came across a book entitled "Deep into the Quran" by Dr. Kamal Umar, a Pakistani author, who argues that Jesus Christ (as) died a natural death.

"The raising (raf') of Jesus means that, at the time of separation, his soul was raised from the lower world to the higher world. And his being in the fourth heaven signifies that the source of his soul's benefit is the spirituality of that sun's sky which resembles the heart of the world, and towards that is his place of return. That spirituality is a light which illumines that heaven with its love, and the shining of the rays upon his soul is done by its stimulation. And as Jesus' place of return is towards its real place of rest, and cannot attain its true development, his (Jesus') descent in the latter days will be in a different body."
(Commentary upon verse 'God raised him to Himself', p. 65)

Muhammad Hasan ibn Muhammad Abbas, mujtahid and ustad at the Madrasa Nizamiyya, Lucknow, India, wrote:

"The findings of authentic, established books and the Quranic commentaries of the great scholars prove the wafat of Jesus, i.e., that he died. Thus, two verses in particular provide evidence for his death: firstly, inni mutawaffi-ka wa rafi'u-ka ilayya; and secondly, falamma tawaffaita-ni kunta anta-r-raqiba 'alai-him. These verses are quite sufficient to prove Jesus' death. If these do not suffice, I can write still more and give ahadith in support."
(as quoted in Tashhiz al-Azhan, April 1921, p. 39)

مفسرین کو غلطی لگی ہے

فتح البیان جلد ۲ صفحہ ۴۹ زیر آیت مُتَوَفِّیکَ لکھا ہے:۔

وَ اِنَّمَا احْتَاجَ الْمُفَسِّرُوْنَ اِلٰی تَاْوِیْلِ الْوَفَاةِ بِمَا ذُکِرَ لِاَنَّ الصَّحِیْحَ اَنَّ اللّٰہَ تَعَالٰی رَفَعَهٗ اِلَی السَّمَاءِ مِنْ غَیْرِ وَفَاتٍ کَمَا رَجَّحَهٗ کَثِیْرٌ مِّنَ الْمُفَسِّرِیْنَ وَاخْتَارَهٗ اِبْنُ جَرِیْرِ الطَّبْرِیُّ وَ وَجْهُ ذٰلِکَ اَنَّهٗ قَدْ صَحَّ فِی الْاَخْبَارِ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَ سَلَّمَ نُزُوْلُهٗ وَ قَتْلُهُ الدَّجَّالَ۔ یعنی کہتے ہیں کہ مفسرین نے جو وفات عیسیٰؑ کی نص کی تاویلیں کی ہیں اس کی وجہ یہ ہے کہ انہوں نے حدیثوں میں ان کے لیے نزول کا لفظ دیکھا اور ان کے قتل دجال کا بیان پڑھا۔ حالانکہ نزول سے آسمان پر جانا اور قتل دجال کے ذکر سے بعینہٖ ان کا زندہ رہنا ثابت نہیں ہوتا۔

۱۔ لَوْ کَانَ مُوْسٰی وَ عِیْسٰی حَیَّیْنِ لَمَا وَسِعَهُمَا اِلَّا اتِّبَاعِیْ۔

(تفسیر ابن کثیر زیر آیت اِذْ اَخَذَ اللّٰهُ مِیْثَاقَ النَّبِیّٖنَ (ال عمران:۸۱) الیواقیت والجواهر شرح مواہب اللدنیہ جزء سادس صفحہ ۲۴۳ دار المعرفۃ بیروت لبنان و فتح البیان حاشیہ جلد ۲ صفحہ ۲۴۶ و طبرانی کبیر)

ترجمہ:۔ اگر موسیٰؑ و عیسیٰؑ زندہ ہوتے تو ان کو میری پیروی کے بغیر کوئی چارہ نہ ہوتا۔

(نیز البحر المحیط سورۃ الکہف استدلال بر وفات خضر)

۲۔ لَوْ کَانَ مُوْسٰی وَ عِیْسٰی فِیْ حَیَاتِهِمَا لَکَانَا مِنْ اَتْبَاعِهٖ۔

(مدارج السالکین مصنفہ امام ابن قیم جلد ۲ صفحہ ۳۱۳ و بشارات احمدیہ مصنفہ علی حائری شیعہ صفحہ ۴۲ و براہین محمدیہ بر حاشیہ بشارات احمدیہ صفحہ ۴۲)

ترجمہ:۔ اگر موسیٰؑ اور عیسیٰؑ زندہ ہوتے تو ضرور آنحضرتؐ کے اتباع میں ہوتے۔

۳۔ لَوْ کَانَ عِیْسٰی حَیًّا مَا وَسِعَهٗ اِلَّا اتِّبَاعِیْ۔ (شرح فقہ اکبر مصری صفحہ ۱۰۰ طبع اول)

ترجمہ:۔ اگر عیسیٰؑ زندہ ہوتا تو اسے میری پیروی کے بغیر کوئی چارہ نہ ہوتا۔

نوٹ:۔ غیر احمدی علماء نے اس حدیث میں یُحَرِّفُوْنَ الْکَلِمَ عَنْ مَّوَاضِعِهٖ (النساء:۴۷) کے مطابق یہودیانہ خصلت کو پورا کر کے تحریف کر دی ہے۔ شرح فقہ اکبر کا جو نسخہ ہندوستان میں چھپا ہے اس میں انہوں نے بجائے عیسیٰؑ کے موسیٰؑ کر دیا۔ اور اس تحریف کی وجہ یہ بتاتے ہیں کہ شرح فقہ اکبر مصری ایڈیشن میں کتابت کی غلطی سے "موسیٰ" کی بجائے "عیسیٰ" لکھا گیا تھا۔ ہم نے ہندوستانی ایڈیشن میں درست کر دیا ہے۔ لیکن یہ عذر کس قدر غیر معقول ہے اس کا علم اس امر سے ہو سکتا ہے کہ شرح فقہ اکبر صفحہ ۹۹ و ۱۰۰ پر جہاں یہ حدیث ہے موسیٰؑ کا ذکر ہی نہیں بلکہ بحث حضرت عیسیٰؑ اور امام مہدی کی آمد کی

Reference: Scholars

English

Arabic

Year of Death

Link to some other page with QR Code?

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse, (2:159)

Khatm-e-Nubuwwat
Continuation of Prophethood

Types of Prophethood

1- Law-bearing Prophets – Those who bring a new divine law (*Shariah*), such as Adam, Noah, Moses, and Muhammad.

2- Non-Law-bearing Prophets – Those who follow the law of a previous prophet, such as Ismael, Haroon, Yahya.

• The Holy Qur'an says: religion is complete

• No more law-bearing prophets can come because the law is complete.

• Some say that messengers (*rasool*) bring new laws while prophets (*anbiya*) do not. However, this is an incorrect belief because, in the Holy Qur'an, Prophet Isma'il is called a messenger, yet he did not bring any new law.

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

And relate the story of Ishmael as mentioned in the Book. He was indeed strict in keeping his promise. And he was a Messenger, a Prophet. **(Maryam 19:55)**

Khatam (خاتَم) According to Arabic Lexicon

Lisan ul Arab: **خَتَمَهُ means** طَبَعَهُ - *He sealed, stamped, imprinted*, or *impressed, it.* or he put the خَاتَم [or signet ring] upon it.

Mufradat al-Qur'an: The words "Al-Khatm" (الخَتْم) and "At-Tab'" (الطَّبْع) are used in two ways. Sometimes, they function as verbal nouns (masdar), meaning to seal or imprint something. Other times, they refer to the mark or impression left by sealing something with a stamp or a seal.

• *Khatam* (خاتَم) is an *Ism Ālā* (اسم الآلة), a noun of instrument— a word that denotes a tool or instrument used to perform an action.

• *Khatam* (خاتَم) refers to a seal, such as a signet ring or an engraved stamp used to imprint letters

Meaning of Khatam (خاتَم) According to Hadith

أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم أَرَادَ أَنْ يَكْتُبَ إِلَى رَهْطٍ أَوْ أُنَاسٍ مِنَ الأَعَاجِمِ، فَقِيلَ لَهُ إِنَّهُمْ لاَ يَقْبَلُونَ كِتَابًا إِلاَّ عَلَيْهِ خَاتَمٌ، فَاتَّخَذَ النَّبِيُّ صلى الله عليه وسلم خَاتَمًا مِنْ فِضَّةٍ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَكَأَنِّي بِوَبِيصِ أَوْ بِبَصِيصِ الْخَاتَمِ فِي إِصْبَعِ النَّبِيِّ صلى الله عليه وسلم أَوْ فِي كَفِّهِ.

Allah's Messenger (ﷺ) wanted to write a letter to a group of people or some non-Arabs. It was said to him, "**They do not accept any letter unless it is stamped.**" So the Prophet (ﷺ) had a **silver ring** made for himself, and on it was engraved: 'Muhammad, the Messenger of Allah'. .. as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet (ﷺ) . (Sahih al-Bukhari 5872)

Arabian kings would not accept letters without a *Khatam* (seal), as seen in the Prophet's ﷺ letter to Muqauqis, preserved in Topkapi Palace, Istanbul. This tells us that the purpose of a *Khatam* was not to mark something as the last, but to authenticate it. The Prophet's ﷺ ring, also called *Khatam*, was used to verify the authenticity of his letters. Similarly, *Khatam an-Nabiyyin* means **the authenticator of the prophets**, as the teachings and Sunnah of the Prophet ﷺ serve as the standard to verify the truth of past teachings and confirm the authenticity of previous prophets. He was also the **most authentic** prophet, as he perfectly embodied the noble qualities of all previous prophets. The most authentic form of something is its best and purest form.

This argument that prophethood has ended is nothing but false propaganda by recent scholars. It is not even a debate worth having, as it has been proven that Jesus of Bani Israel has died and will never return (see flyer ***Death of Jesus***). Furthermore, the Jesus who was prophesied to come—who must be a different individual—is referred to as *Nabiullah* (Prophet of Allah) four times in a single hadith. **(Sahih Muslim 2937a)**

Contextual Interpretation of *Khatamun-Nabiyyin*

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَـٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا

Muḥammad is not the father of any one of your men, but (he is) the Messenger of Allah and the Seal of the Prophets. And ever is Allah, of all things, Knowing. **(Al-Ahzab 33:40)**

• In Arab culture, having a son has traditionally been regarded as more favorable than having a daughter.

• The Prophet Muhammad (ﷺ) did not have any surviving sons.

• The Qur'an declares that his enemy will be left without descendants.

• This verse clarifies that, despite the Prophet not being the father of any man, this is not a deficiency for him, as his true honor lies in being the Messenger of Allah and the best of all Prophets.

• A prophet's distinction does not come from being the first or the last but from their elevated spiritual rank.

• If Khatam an-Nabiyyin is interpreted as "the last of the Prophets," it does not in itself confer any special status, as true excellence is determined by rank, not order. *Khātamun-Nabiyyīn* signifies that Prophet Muḥammad (may peace and blessings of Allāh be upon him) is the last of the law-bearing prophets, having attained the highest spiritual rank by embodying and perfecting the most noble qualities attainable by a messenger. However, this does not imply that the appearance of future prophets is barred. The term *Khātam* primarily denotes superiority in rank and reaching the pinnacle of something.

Use of the word Khatam (خاتَم) in Arabic

• When *Khatam*, as an *Ism Ālā* (noun of instrument), is used in a مضاف – مضاف إليه (genitive construction) with a plural noun (خَاتَمُ النَّبِيِّنَ), it always conveys the meaning of "the best" or "the most excellent."

• **Abu Tammam** was a poet and was called ***Khatamush Shu'ara***, meaning the chief of the poets. He is from the years 188-231 A.H, yet no Muslim believes he was the last of poets (Wafiyat-ul-Ayan, Volume 1)

• **Abu Al-Tayyib** was also called ***khatamush shu'ara*** (Muqaddimah Diwan al-Mutanabbi, Page 10)
Hazrat Alira is called khatam-ul-Auliya, the chief of the friends of Allah, meaning the chief of the saints (Tafsir saifi, Surah Al Ahzab)

• **Imam Suyuti** was called ***Khatam-ul-Muhaddithin***, the cheif of the specialists in Ahadith (Title page of Tafsi Itqan)

• **Hazrat Shah Waliyyullah Dehlavi** is also called ***Khatam-ul-Muhaddithin*** (Ujalah Nafiah By Shah Abdul Aziz)

• **Every human** is called ***khatam-ul-Mukhulqat al-Jismaniyyah*** meaning the chief of all creatures (Tafsir Kabir, Volume 6, Page 22)

• **Ibn Hajar-al-Asqalani** was called ***Khatam-ul-Huffaz***, the chief of the memorizers (Title page of Tabaqat-ul-Mudallisin)
Hazrat Isa[as] was called ***Khatam-ul-Asfiya-ul-A'immah***, the chief of the chosen leaders (Baqiyyatul-Mutaqaddimin, Page 184)

Prophethood in Islam is Still Possible

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۔ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Guide us on the Straight Path,
The path of those upon whom You have bestowed blessings,

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ؕ

And whoso obeys Allah and *this* Messenger *of His* shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. (An-Nisa' 4:69)

Allāh assures those who follow Him and His Prophet (Muḥammad, may peace and blessings be upon him) that they will be included in one of four categories: Prophets (*Nabiyyīn*), the Truthful (*Siddīqīn*), Martyrs (*Shuhadā*), and the Righteous (*Ṣāliḥīn*).
Therefore, if, as the Muslims agree, the truthful, martyrs and righteous appear in Islām, why not prophets too? To say that prophets can no longer come is also to say that there can be no more truthful, martyrs and righteous people in Islām.

Meaning of Ma'a - مع

Imam Al-Raghib Al-Isfahani (d. 1108 A.D.) authored one of the most famous dictionaries on the Qur'an, in which he states:"The word *Ma'a* in four ways 1. Place 2. Time 3. Relation 4. Rank

وَتَوَفَّنَا مَعَ الْأَبْرَارِ

"... and cause us to die with the righteous." **(Aal-e-Imran 3:193)**

Use of the Covenant

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِيْ ؕ قَالُوْٓا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ

And remember the time when Allah took a covenant from the people through the Prophets, saying: 'Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.' And He said: 'Do you agree, and do you accept the responsibility which I lay upon you in this matter?' They said, 'We agree;' He said, 'Then bear witness, and I am with you among the witnesses.' **(Aal-e-Imran 3:81)**

وَاِذْ اَخَذْنَا مِنَ النَّبِيّٖنَ مِيْثَاقَهُمْ وَمِنْكَ وَمِنْ نُّوْحٍ وَّاِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسَى ابْنِ مَرْيَمَ ۪ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا

And remember when We took from the Prophets their covenant, and from thee, and from Noah, and Abraham, and Moses, and Jesus, son of Mary, and We indeed took from them a solemn covenant; **(al-Ahzab 33:7)**

Answering Allegations & Views of Past Scholars

In Second Advent Jesus is a Prophet

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ إِلَى تَبُوكَ، وَاسْتَخْلَفَ عَلِيًّا فَقَالَ أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ قَالَ " أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي

Allah's Messenger (ﷺ) set out for Tabuk. appointing `Ali as his successor (in Medina). `Ali said, "Do you want to leave me with the children and women?" The Prophet (ﷺ) said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me." (Sahih al-Bukhari 4416)

Just as Moses left Aaron as his successor after him while he went to Mount Sinai for forty nights, the Prophet Muhammad likewise appointed Ali as his successor after him to manage affairs in his absence. In the former case, Aaron was a prophet, whereas Ali was not. Therefore, the Prophet specifically stated that Ali was no prophet he left after him unlike unlike how Moses did. This statement was specific to that situation, just as Moses' example was specific to its own context.

لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ - يَعْنِي عِيسَى - وَإِنَّهُ نَازِلٌ

The Prophet (ﷺ) said: There is no prophet between me and him, that is, Jesus. He will descent.. **(Sunan Abi Dawud 4324)**

"There is no prophet after me" refers to that there is no prophet right after him until the Messiah descends.

The Promised Messiah[a.s] writes:

I believe sincerely in His Messenger and know that all prophethoods reached their apex in him and that all law culminated in his law. Yet one type of prophethood has not ended, that is to say, the prophethood which is granted in consequence of complete obedience to the Holy Prophet (peace and blessings of Allah be upon him) and which is illumined by his lamp. This prophethood has not ended inasmuch as it is a reflection of his prophethood and is given through him and is his manifestation and receives grace from him. **(Chashma-e-Ma'rifat, Ruhani Khaza'in, vol. 23, p. 340)**

اذا هلك كسرى ليس كسرى بعده
اذا هلك قيصر ليس قيصر بعده
1953

Meaning of Last

The non-Aḥmadis, eager to argue the termination of prophethood, often present the following Ḥadith:

فَإِنِّي آخِرُ الأَنْبِيَاءِ

"Verily, I am the last prophet." (Sahih Muslim, 1394c)

But we find in the same sentence:

وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ

"And this Mosque of mine (at Medina) is the last mosque. (Sahih Muslim,1394c)

If this tradition should mean that no prophets can appear after the Holy Prophet, it must also mean that no mosque should have been built after Masjid Nabawi (the mosque of the Holy Prophet in Madinah). But it is well known that Masjid Nabawi was in fact the first of thousands. So the Hadith can only mean that no other mosque could ever be built that surpasses Masjid Nabawi in prestige and significance, just as no messenger can now appear who excels the Holy Prophet in beauty and importance.

Command given to Children of Adam at time of the Holy Prophet Muhammad[s.a.w]

يَٰبَنِيٓ ءَادَمَ إِمَّا يَأۡتِيَنَّكُمۡ رُسُلٞ مِّنكُمۡ يَقُصُّونَ عَلَيۡكُمۡ ءَايَٰتِي فَمَنِ ٱتَّقَىٰ وَأَصۡلَحَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ

O children of Adam! When messengers from among yourselves come to you reciting My revelations—whoever shuns evil and mends their ways, there will be no fear for them, nor will they grieve. **(Al-A'raf 7:35)**

Allah still chooses His Messengers

ٱللَّهُ يَصۡطَفِي مِنَ ٱلۡمَلَٰٓئِكَةِ رُسُلٗا وَمِنَ ٱلنَّاسِۚ إِنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٞ

"Allah chooses His Messengers from among angels, and from among men. Surely, Allah is All-Hearing, All-Seeing." **(Al-Ḥajj – 22:75)**

If prophethood really had ended, the verses should have been in the past tense saying, 'Allāh chose Messengers' and 'Messengers came to you', not in the present tense as stated in the above verses.

Ḥaḍrat Ibn 'Arabī, in his explanation of the Raf' (rising) of Jesus (4 [Al-Nisā]:159), said:

وَجَبَ نُزُولُهُ فِي آخِرِ الزَّمَانِ ----رَفْعُ عِيسَى عَلَيْهِ السَّلَامُ اتِّصَالُ رُوحِهِ عِنْدَ الْمُفَارَقَةِ عَنِ الْعَالَمِ السُّفْلِيِّ بِالْعَالَمِ الْعُلْوِيِّ بِاتِّصَالِهِ بِبَدَنٍ آخَرَ

"The raising of Jesus (may peace be on him) means that his soul was raised to meet Allāh, the Almighty, in the next world... and in the latter days he will appear metaphorically in the person of someone else." (Tafsīr Ibn 'Arabī, p. 65)

View of Scholars

Hazrat Mulla Ali Qari (d. 1605 A.D.), said:

وَرَدَ "لَا نَبِيَّ بَعْدِي" مَعْنَاهُ عِنْدَ الْعُلَمَاءِ لَا يُحْدِثُ نَبِيٌّ بِشَرْعٍ يَنْسَخُ شَرْعَهُ

"According to the 'Ulamā (religious scholars), the words 'Lā Nabiyya Ba'dī' (There is no Prophet after me) means that no prophet in the future shall be raised who shall abrogate his law." **(Al-Ishā'ah Fi Ashrātis-Sā'ah, p. 226)**

Hazrat Mulla 'Ali al-Qari (d. 1605 A.D.) writes:

ومع هذا لو عاش إبراهيم وصار نبياً، وكذا لو صار عمر نبياً لكانا من أتباعه عليه الصلاة والسلام كعيسى والخضر والياس عليهم السلام. فلا يناقض قوله تعالى: "وخاتم النبيين" إذ المعنى أنه لا يأتي نبي بعده ينسخ ملته ولم يكن من أمته

"If Ibrahim had lived and become a Prophet and if 'Umar had become one too, both of them would have been followers of the Holy Prophet (sa) and subordinate Prophets like 'Isa, Khidr and Ilyas. Their prophethood would not have run counter to the Holy Prophet's title *Khatamun-Nabiyyin*. This is because *Khatamun-Nabiyyin* simply implies that after the Holy Prophet(sa) there cannot be any Prophet who brings a new *Shari'ah* and is not from his ummah and his follower." **(Al-Asrarul-Marfu'atu fil Akhbaril-Maudu'ah, by Mulla 'Ali Qari, p. 192)**

Ḥaḍrat Maulānā Muḥammad Qāsim Nānotwī, (d. 1880 A.D.), the founder of the Deoband Academy, who lived in the same century as Ḥaḍrat Mirzā Ghulām Aḥmad, said:

"If the finality of the prophethood of the Holy Prophet be considered in the light of his excellent attributes and his having reached the apex of excellence, as I have already stated, but not chronologically, and which height no one can ever aspire to reach, the point of his superiority over all persons becomes established over those who have passed away and also over those who come after him. If we accept this view, it shall not at all contravene his finality even though someone in the future did rise to the high status of prophethood." **(Taḥzirun-Nās, p. 28)**

Mujaddid Alf-e-Thani, Hazrat Sheikh Ahmad Faruqi Sirhindi (d. 1625 A.D.), who is a recognized authority among the different sects of Ahle-Sunnat (Hanafi, Deobandi, Barelavi). In his Maktubat, he states:

"Following the advent of Hazrat Muhammad, the Chosen One, the Seal of the Prophets(sa), the attainment of the attributes of prophethood by his followers as subordinate or by way of inheritance, will in no way conflict with his status as the Seal of the Prophets. So do not be amongst the doubters." **(Maktubat Imam Rabbani, Book 1, Maktub no. 301, vol. 5, p. 141)**

Ḥaḍrat Muḥyuddīn Ibn 'Arabī (d. 1240 A.D.), the renowned and distinguished commentator of the Holy Qur'ān and a leader of the Ṣūfī school of thought, said:

قَطَعْنَا أَنَّ فِي هَذِهِ الْأُمَّةِ مَنْ لَحِقَتْ دَرَجَتُهُ دَرَجَةَ الْأَنْبِيَاءِ فِي النُّبُوَّةِ عِنْدَ اللَّهِ لَا فِي التَّشْرِيعِ

"From the study and contemplation of the Durūd (invoking Allāh's blessings upon the Holy Prophet), we have arrived at the definite conclusion that there shall, from among the Muslims, certainly be persons whose status, in the matter of prophethood, shall advance to the level of prophets if Allāh pleases, but they shall not be given any book of law." **(Futūhāt Makkiyyah, Vol. 1, p. 545)**

۱ - ابوتمام (۱۸۸ھ/۸۰۴ء ۲۳۱ھ/۸۴۵ء) شاعر کو خاتم الشعراء لکھا ہے۔ (وفیات الاعیان جلد اوّل)

۲ - ابوالطیب (۳۰۳ھ/۹۱۵ء ۳۵۴ھ/۹۶۵ء) کو خاتم الشعراء کہا گیا ہے۔ (مقدمہ دیوان المتنبی مصری صی)

۳ - ابوالعلاء المعرّی (۳۶۳ھ/۹۷۳ء ۴۴۹ھ/۱۰۵۷ء) کو خاتم الشعراء قرار دیا گیا ہے۔ (حوالہ مذکورہ حاشیہ صی)

۴ - شیخ علی حزیں (۱۱۱۳ھ/۱۷۰۱ء ۱۱۸۰ھ/۱۷۶۶ء) کو ہندوستان میں خاتم الشعراء سمجھا جاتا ہے۔ (حیاتِ سعدی ص۱۱۷)

۵ - حبیب شیرازی کو ایران میں خاتم الشعراء سمجھا جاتا ہے۔ (حیاتِ سعدی ص۸۷)

۶ - حضرت علی خاتم الاَولیاء ہیں۔ (تفسیر صافی۔ سورۂ احزاب)

۷ - امام شافعی (۱۵۰ھ/۷۶۷ء ۲۰۴ھ/۸۲۰ء) خاتم الاَولیاء تھے۔ (التحفۃ السنیہ ص۴۵)

۸ - شیخ ابن العربی (۵۶۰ھ/۱۱۶۴ء ۶۳۸ھ/۱۲۴۰ء) خاتم الاَولیاء تھے۔ (سرورق فتوحاتِ مکیہ)

۹ - کافور خاتم الکرام تھا۔ (شرح دیوان المتنبی ص۳۰۴)

۱۰ - امام محمد عبدہ مصری خاتم الائمہ تھے۔ (تفسیر الفاتحہ ص۱۴۸)

۱۱ - السیّد احمد السنوسی خاتم المجاہدین تھے۔ (اخبار الجامعۃ الاسلامیہ فلسطین ۲۷ محرم ۱۳۵۲ھ)

۱۲ - احمد بن ادریس کو خاتمۃ العلماء المحققین کہا گیا۔ (العقد النفیس)

۱۳ - ابوالفضل الالوسی کو خاتم المحققین کہا گیا ہے۔ (سرورق تفسیر رُوح المعانی)

۱۴ - شیخ الازہر سلیم البشری کو خاتم المحققین قرار دیا گیا ہے۔ (الحراب ص۳۴۲)

۱۵ - امام سیوطی (وفات ۹۱۱ھ/۱۵۰۵ء) کو خاتمۃ المحققین لکھا گیا ہے۔ (سرورق تفسیر اتقان)

۱۶ - حضرت شاہ ولی اللہ صاحب دہلوی کو خاتم المحدثین لکھا جاتا ہے۔ (عجالہ نافعہ)

۱۷ - الشیخ شمس الدین خاتمۃ الحفاظ تھے۔ (التجرید الصریح مقدمہ ص۴)

۱۸ - سب سے بڑا ولی خاتم الاَولیاء ہوتا ہے۔ (تذکرۃ الاولیاء ص۴۲۲)

۱۹ - ترقّی کرتے کرتے ولی خاتم الاَولیاء بن جاتا ہے۔ (فتوح الغیب ص۴۳)

۲۰ - الشیخ نجیب کو خاتمۃ الفقہاء مانا جاتا ہے۔ (اخبار الصراط المستقیم یافا ۲۷ رجب ۱۳۵۴ھ)

۲۱ - شیخ رشید رضا کو خاتمۃ المفسّرین قرار دیا گیا ہے۔ (الجامعۃ الاسلامیہ ۹ جمادی الثانی ۱۳۵۴ھ)

۲۲ - الشیخ عبدالحق (۹۵۸ھ/۱۵۵۱ء ۱۰۵۲ھ/۱۶۴۲ء) خاتمۃ الفقہاء تھے۔ (تفسیر الاکلیل سرورق)

۲۳ - الشیخ محمد نجیب خاتمۃ المحققین تھے۔ (الاسلام مصری شعبان ۱۳۵۴ھ)

۲۴ - افضل ترین ولی خاتم الولایۃ ہوتا ہے۔ (مقدمہ ابنِ خلدون ص۲۷۱)

۲۵ - شاہ عبدالعزیز (۱۱۵۹ھ - ۱۲۳۶ھ) خاتم المحدثین والمفسّرین تھے۔ (ہدیۃ الشیعہ ص۴)

۲۶ - اِنسان خاتم المخلوقات الجسمانیہ ہے۔ (تفسیر کبیر جلد ۶ ص۲۲ مطبوعہ مصر)

۲۷ - الشیخ محمد بن عبداللہ خاتمۃ الحفّاظ تھے۔ (الرسائل النادرہ ص۳)

۲۸ - علّامہ سعد الدین تفتازانی خاتمۃ المحققین تھے۔ (شرح حدیث الاربعین ص۱)

۲۹ - ابن حجر العسقلانی خاتمۃ الحفّاظ ہیں۔ (طبقات المدلسین سرورق)

۳۰ - مولوی محمد قاسم صاحب (۱۱۴۸ھ - ۱۲۹۷ھ) کو خاتم المفسّرین لکھا گیا ہے۔ (اسرارِ قرآنی ٹائیٹل پیج)

۳۱ - امام سیوطی خاتمۃ المحدثین تھے۔ (ہدیۃ الشیعہ ص۲۱)

۳۲ - بادشاہ خاتم الحکّام ہوتا ہے۔ (حجۃ الاسلام ص۳۵)

۳۳ - حضرت عیسیٰ خاتم الاصفیاء الائمۃ ہیں۔ (بقیۃ المتقدمین ص۱۸۳)

۳۴ - حضرت علی خاتم الاوصیاء تھے۔ (منار الہدیٰ ص۱۰۹)

۳۵ - الشیخ الصدوق کو خاتم المحدثین لکھا ہے۔ (کتاب من لا یحضرہ الفقیہ)

۳۶ - ابوالفضل شہاب الالوسی (۷۷۳ھ/۱۳۷۱ء ۸۵۴ھ/۱۴۵۰ء) کو خاتم الادباء لکھا ہے۔ (سرورق رُوح المعانی)

۳۷ - صاحبِ رُوح المعانی نے الشیخ ابراہیم الکورانی کو خاتمۃ المتأخرین قرار دیا ہے۔ (تفسیر رُوح المعانی جلد ۵ صفحہ ۳۵۲)

۳۸ - مولوی انور شاہ صاحب کاشمیری کو خاتم المحدثین لکھا گیا ہے۔ (کتاب رئیس الاحرار ص۹۹)

۳۹ - حضرت فرید الدین عطار (۵۱۳ھ/۱۱۱۹ء ۶۲۰ھ/۱۲۲۳ء) حضرت عمر رضی اللہ عنہ کے متعلق کہتے ہیں ؎

ختم کردہ عدل و انصافش بحق
تا فراست بردہ از مردم سبق (منطق الطیر ص۲۹)

۴۰ - جناب مولانا حالی حضرت شیخ سعدیؒ کے متعلق لکھتے ہیں :-

"ہمارے نزدیک جس طرح طعن و ضرب اور جنگ و حرب کا بیان فردوسی پر ختم ہے۔ اسی طرح اخلاق، نصیحت و پند، عشق و جوانی، ظرافت و مزاح، زُہد و ریا وغیرہ کا بیان شیخ پر ختم ہے۔" (رسالہ حیاتِ سعدیؒ ص۱۰۸)

۴۱ - حضرت مولوی محمد قاسم صاحب نانوتوی (۱۱۴۸ھ - ۱۲۹۷ھ) تحریر فرماتے ہیں :-

"سو جس میں اس صفت کا زیادہ ظہور ہو جو خاتم الصفات ہو یعنی اس سے اُوپر اَور صفت ممکن الظہور یعنی لائق انتقال و عطائے مخلوقات نہ ہو وہ شخص مخلوقات میں خاتم المراتب ہوگا اور وہی شخص سب کا سردار اور سب سے افضل ہوگا۔" (رسالہ انتصار الاسلام ص۴۵)

اِن استعمالات سے ظاہر ہے کہ اہلِ عرب اور دوسرے محققین علماء کے نزدیک جب بھی کسی ممدوح کو خاتم الشعراء یا خاتم الفقہاء یا خاتم المحدثین یا خاتم المفسّرین کہا جاتا ہے تو اس کے معنی بہترین شاعر، سب سے بڑا فقیہہ اور سب سے بلند مرتبہ محدث یا مفسّر کے ہوتے ہیں۔

بسم اللہ الرحمن الرحیم

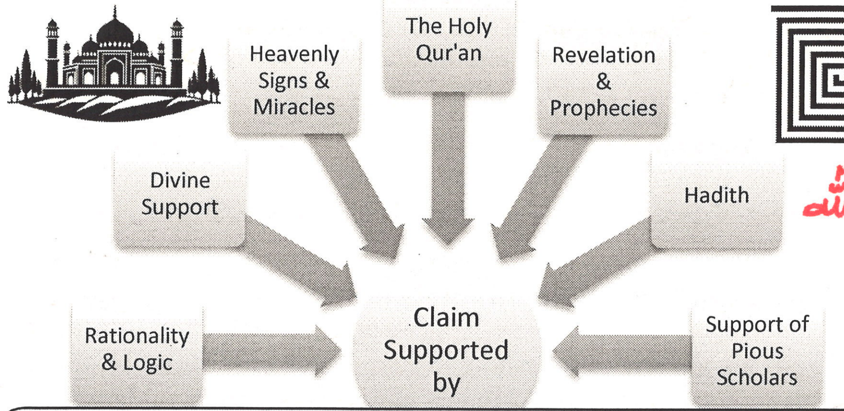
Hazrat Mirza Ghulam Ahmad – The Promised Messiah & Mahdi (peace be upon him)

"I do not say anything from myself; rather, I speak according to the Quran, Hadith, and the revelation that Allah the Almighty has conveyed to me. I am the one who was to come. Let the one who has ears listen, and let the one who has eyes see."

Truthfulness of the Promised Messiah[a.s]

Analyzing the Truth of the Hazrat Mirza Ghulam Ahmad's Claims

The Holy Qur'an presents various arguments in support of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). The standard laid down by God to judge the truthfulness of a prophet can also be used to assess the claim of any other prophet. In the last presentation, we established that door of a non-law bearing prophethood is still open. (See paper: *Khatm-e-Nubuwwat* – Continuation of Prophethood) Mirza Ghulam Ahmad (peace be upon him) claimed, based on Divine revelation, that he was the prophesied reformer and a subordinate prophet to Prophet Muhammad (peace and blessings be upon him), sent in this age to establish truth and make Islam the dominant religion over all other faiths.



صبغۃ اللہ

Opposition of Prophets is a Tradition

وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِۦ يَسْتَهْزِءُونَ

And no messenger came to them but they mocked him.
(Surah Al-Hijr 15:11)

Touchstone of Prophethood

The truth of any prophet's claim can be tested using these criteria derived from the Holy Qur'an and ***Sunnatullah*** (the established practice of Allah). The Prophethood of Prophet Muhammad (peace and blessings be upon him) was true for the following reasons:

1- The Prophet's prior life to his claim was visible to Meccans – He was called *Sadiq* (Truthful) and *Ameen* (Trustworthy), *Masoom* – Sinless Pious Life, free of shirk and established on Tauheed, unrelenting devotion to God. **(Surah Yunus 10:16)**
2- Allah says anyone who attributes a lie to Him will be destroyed **(Surah Haqqah 69:44-47)**
3- Prophet was successful in his mission in despite of severe opposition **(Surah Al-Mujadila 58:21)**
4- Matters of unseen were revealed to the Prophet[s.a.w] about the past events and scientific truths and prophecies. The prophecies of the Prophet[s.a.w] came true in his life and they are still being fulfilled in these times. **(Surah Al-Jinn 72:26-27)**
5- The opponents can be punished by Allah **(Surah Al-Qasas 28:59)**
6- Pure and impure are separated and piety is established by the Prophet **(Surah Aal-e-'Imran 3:179)**
7- The Prophet has no selfish reason or motive for the claim – Name, fame, wealth, women, land, and authority. **(Surah Yunus 10:73)**
8- Miracles performed by the prophet establish his prophethood **(Surah Ghafir 40:78)**
9- The community always grows in number **(Surah Ar-Ra'd 13:41)**
10- Love of the Prophet is established long after his demise
11- Followers willing to die for sake of the truth – Martyrs

1 - Prior Life - A Lifetime of Integrity: The Unblemished Character

فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ أَفَلَا تَعْقِلُونَ

I have lived among you a lifetime before it. Do you not then understand?
(Surah Yunus – 10:16)

Due to opposition, people often object to a claimant's life after the claim, but no one can find fault with their character before the claim. Such objections are not worth paying attention to, as they arise from mere opposition rather than genuine reasoning.

Mirza Ghulam Ahmad (peace be upon him) presented his life as a testimony to his truth: *"You cannot attribute any flaw, falsehood, deceit, or fabrication to my past life, so that you may assume that a person accustomed to lying and fabricating in the past would have done so again. Who among you can find any fault in my life history? This is purely the grace of God, who has kept me steadfast in righteousness (Taqwa) from the very beginning, and this serves as a sign for those who reflect."* **(Tadhkirat-ush-Shahadatain, P. 62)**

Maulvi Muhammad Hussain Batalvi: The renowned *Ahl-e-Hadith* scholar, strongly opposed him after his claim. However, before that, while reviewing his book *Barahin-e-Ahmadiyya*, he wrote: *"The author of Barahin-e-Ahmadiyya, according to both opponents and supporters (and Allah is his witness), is steadfast in the Shariah of Muhammad, pious, and a truth-loving person."* **(Isha'at-us-Sunnah, Vol. 7, P. 9)**

"In our opinion this book, at this time and in view of the present circumstances, is such that the like of it has not appeared in Islam up to now…" **(Isha`at-us-Sunnah, Vol. 7, no. 6, 1884, P. 170)**

Maulana Abul Kalam Azad: The renowned Indian scholar, Quran commentator, and journalist Abul Kalam Azad testifies: *"In terms of character, not even the slightest blemish can be seen on the reputation of Mirza Sahib. He lived a pure and virtuous life and spent his days as a righteous person. In short, the first fifty years of Mirza Sahib's life, both in terms of morality and conduct, as well as in his services and defense of religion, elevated him to a distinguished, revered, and enviable status among the Muslims of India."* **(Akhbar Wakeel, Amritsar, May 30, 1908)**

A Hindu of Qadian: *"I have seen Mirza Ghulam Ahmad since childhood. He and I are contemporaries, and I have always visited Qadian frequently. Even now, I see that his noble character remains just as excellent as it was before. Honest, trustworthy, and righteous— I truly believe that Parmeshwar (God) has descended to earth in the form of Mirza Sahib."* **(Tazkirat-ul-Mahdi, Volume 2, Page 34)**

Hazrat Sufi Ahmad Jan Ludhianvi:
The renowned and spiritually enlightened Sufi, upon witnessing his deep devotion to serving religion, remarked:

ہم مریضوں کی ہے تمہی پہ نظر
تم مسیحا بنو خدا کے لئے

"We (spiritually) sick have our eyes set on you (to heal us);
For the sake of God, become our Messiah (and save us)."

Isn't a single sign enough for a heart that fears God?

The Promised Messiah[a.s.] writes:

صاف دل کو کثرت اعجاز کی حاجت نہیں
ایک نشان کافی ہے گر دل میں ہے خوف کردگار

A pure heart has no need for numerous miracles,
A single sign is enough if there is fear of the Almighty in the heart.

2 – False Claimants are Destroyed

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ۝ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ۝ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ۝ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ

"And if he (the Prophet) had fabricated some sayings to Us, We would certainly have seized him by the right hand, Then severed his life-artery, And none of you could have protected him from it." **(surah Al-Haqqah 69:44-47)**

Allah declares that if a person falsely attributes words to Him, He would destroy them. This principle affirms the truthfulness of Prophet Muhammad (peace and blessings be upon him), who lived **23 years after his first revelation**, proving that a true prophet is divinely protected.

This standard applies beyond the Holy Prophet (peace be upon him) to all claimants of revelation, as a mere false claim would result in their swift downfall. Mirza Ghulam Ahmad (peace be upon him) received his first revelation in the **late 1860s** and passed away in **1908**, showing that Allah's support remained with him throughout his life **(48+ Years).** He testified to this divine support, stating that even if the entire world prayed for his destruction, Allah's will would still be fulfilled.

3 – My Messengers will Prevail

كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ

"Allah has decreed: 'Surely, I will prevail, along with My messengers.' Indeed, Allah is All-Powerful, Almighty." **(Surah Al-Mujadila 58:21)**

إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ

"…Indeed, those who fabricate lies against Allah will never succeed."
(Surah An-Nahl 16:116)

The spread of Ahmadiyyat in 201 countries is testimony to the truth of the Promised Messiah a.s. The Ahmadiyya Muslim Community continues to be blessed, and fastest growing sect with an Imam, demonstrating that it is indeed established by Allah.

4 – Unseen Revealed – Past & Future Events

عَـٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا
إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ

(He is) the Knower of the unseen, and He does not disclose His unseen to anyone,
Except to a messenger whom He has chosen… **(Surah Al-Jinn 72:26-27)**

Hundreds of prophecies were revealed to him regarding himself, his family, his followers, his opponents, and the world. The majority were fulfilled during his lifetime, while others continue to be fulfilled. **PB. 453**

حسن بن صباح

4 – Maters to Unseen Revealed – Past & Future Events

The Plague:

Allah had revealed to Hazrat Mirza Ghulam Ahmad[a.s] through a revelation:
'A Warner came unto the world, but the world accepted him not; yet God shall manifest His favour and demonstrate his truth with powerful assaults.'

The prophecy of the plague is clear in the Qur'an:

وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ

And when the sentence is passed against them, We shall bring forth for them a germ out of the earth, which shall wound them because people did not believe in Our Signs. **(An-Naml 27:82)**

• *Da'bbah* applies to all animals from the tiniest to the massive ones which move along the earth.

تُكَلِّمُهُمْ means "to wound". This word is aorist from كلم (kallama). كلمة means, he talked to him or he conversed with him much and freely; **he wounded him** (Aqrab).

The prophecy of the plague in Hadith:

فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ

"The Messiah and his companions would supplicate to Allah, Who would make a boil appear on the necks of the opponents (referring to the plague) and in the morning they would perish like one single person" **(Sahih Muslim 2937a)**

The Prophecy Fulfilled:

1- Year of Prophecy: 1898
2- Nature of Prophecy: A severe plague would spread across Punjab and India as divine punishment.
3- Repeated Warnings: He continued mentioning it in various writings.
4- Fulfillment: The Bubonic Plague spread in the early 1900s, especially affecting Punjab. 10 million people died in India.
5- Book Mentioned: Kishti-e-Nuh (Noah's Ark) – Published in 1902
6- Divine Protection: He assured that those who followed his guidance and remained within divine protection would be safe. **No need for vaccination.**
7- During the **plague years (1898–1906)** in Punjab, Ahmadiyyat spread rapidly, with its followers increasing from tens of thousands to **100,000 by 1902**, **200,000 by 1904**, and surpassing **400,000 by 1906**, as recorded in *Al-Hakam*.
8- Just as Noah built an ark to save his people, the Promised Messiah built a spiritual ark through his book Noah's Ark.

فَأَنجَيْنَـٰهُ وَأَصْحَـٰبَ ٱلسَّفِينَةِ وَجَعَلْنَـٰهَآ ءَايَةً لِّلْعَـٰلَمِينَ

So We saved him and the people of the ship and made it a sign for all the worlds.(Al-'Ankabut 29:15)

إِنِّي أُحَافِظُ كُلَّ مَنْ فِي الدَّارِ وَأُحَافِظُكَ خَاصَّةً

"Indeed, I protect everyone in the house, and I protect you especially."
(Nazul-ul-Masih - Ruhani Khazain, Vol. 18, p. 30)

Additional Prophecies:

• Personal: Acceptance while obscure **• Family: Promised Children, Opposing Family tree would die off** **• Friends: Life events, births, deaths** **• Community: Propagation in the world** **• OpponentsEnd – Lekh Ram, Alexander Dowy, Rashid Ghangohi,**	**• City: Expansion of Qadian** **• World: Earthquakes, Czar, Wars** **For Detailed Prophecies See Books:** **Haqiqatul Wahi – pg 241 (206 signs)** **Tadhkira** **Pocket Book – pg 453** English

5- Punishment

وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَـٰلِمُونَ

And your Lord does not destroy towns until He has sent to their central city a messenger who recites to them Our signs. Nor do We destroy towns unless their people are wrongdoers. **(Surah Al-Qasas 28:59)**

After Hazrat Mirza Ghulam Ahmad (as) claimed to be the Promised Messiah (1891), several disasters struck, fulfilling Surah Al-Qasas (28:59) and his warnings:
Bubonic Plague (1898–1906, India) – Millions died, but Qadian remained protected, as prophesied.
Great Indian Famine (1896–1902) – Severe drought caused mass starvation.
Kangra Earthquake (1905, Punjab) – Over 20,000 deaths, fulfilling his prophecy. 2000 years old temples destroyed.
World War I (1914–1918) – Over 40 million deaths & **World War II** (1939–1945) 60 million deaths – Global destruction and bloodshed, as he warned.
Spanish Flu (1918–1920) – A pandemic killing 50–100 million people worldwide.
• These disasters confirm the Quranic principle that Allah sends a warner before punishment.

Prophecy of another Messenger in the Surah Al-Jumu'ah

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ
هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ
وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ

1. Whatever is in the heavens and whatever is on the earth glorifies Allah, the Sovereign, the Holy, the Almighty, the All-Wise.
2. He is the One Who has raised among the unlettered people a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom—although they were previously in clear misguidance.
3. And (He has also sent him) to others among them who have not yet joined them. And He is the Almighty, the All-Wise.
4. That is the grace of Allah; He grants it to whom He wills. And Allah is the Lord of immense grace.
(Surah Al-Jumu'ah 62:1-4)

Tafseer of Surah Jumua'ah

عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَأُنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ {وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ} قَالَ قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلاَثًا، وَفِينَا سَلْمَانُ الْفَارِسِيُّ، وَضَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ " لَوْ كَانَ الإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ . أَوْ رَجُلٌ . مِنْ هَؤُلاَءِ "

Narrated Abu Huraira:
While we were sitting with the Prophet (ﷺ) Surat Al-Jumu'a was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims).....' (62.3) was recited by the Prophet, I said, "Who are they, O Allah's Messenger (ﷺ)?" The Prophet (ﷺ) did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Messenger (ﷺ) put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would attain it." **(Sahih Al-Bukhari 4897)**

The Promised Messiah[a.s] writes:

"... God saw the world sunk into an abject state and the earth full of wickedness, tyrannies and iniquity, He sent me with the mission of propagating truth and reforming the world... I have been sent with the mission to re-establish the faith that has disappeared from the face of the earth and to draw the whole of mankind back to piety and righteousness with the aid of God's own hand and to reform them and to remove errors of belief and conduct.

It was disclosed to me through Divine revelation a few years later that the Messiah that had been promised from the earliest time to this nation and that the last Mahdi (Reformer) who was destined to appear after the deterioration of Islam and who was to be granted direct guidance from God and who was to provide once again the spiritual nourishment, as had been preordained and about whom glad tidings had also been given by the Holy Prophet, may peace and blessings of Allah be upon him, himself 1300 years ago, is none other than me. Divine revelations, in this regard, came to me so clearly and persistently that no room for even the least doubt was left in this matter. Every revelation that came in this respect was firmly fixed in my mind like a steel nail and all these revelations contained profound predictions which were fulfilled later with the clarity as of the daylight.
(Tadhkirat-ush-Shahadatain, p. 1)

A Grand Prophecy Fulfilled

The Signs of the Lunar and Solar Eclipses

Sun & Moon Eclipse in the Holy Qur'an

وَخَسَفَ ٱلْقَمَرُ ۝ وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ

And the moon will be eclipsed. And the sun and the moon are brought together, **(Surah Al-Qiyamah 75:9-10)**

This prophecy is among the sign from the extended period of Judgment.
Sun and moon eclipse happen all the time, this particular mention of eclipses has a special significance.

بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ

"I and the Hour (Day of Judgment) have been sent like these two," and he (ﷺ) held up his index and middle fingers together to illustrate their closeness. (Sahih al-Bukhari 6503)

The bringing together of sun and moon does not refer to literal bringing together, but rather how it looks to an observer. A similar phenomenon is mentioned in the verse below:

حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ

Until, when he reached the setting of the sun, he found it setting in a spring of dark mud. **(Surah Al-Kahf 18:86)**

Sun & Moon Eclipse in Ramadan

إِنَّ لِمَهْدِيِّنَا آيَتَيْنِ لَمْ تَكُوْنَا مُنْذُ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ: يَنْكَسِفُ الْقَمَرُ لِأَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ، وَتَنْكَسِفُ الشَّمْسُ فِي النِّصْفِ مِنْهُ

For our Mahdi, there are two signs which have never appeared before since the creation of the heavens and the earth: the moon will be eclipsed on the first night in Ramadan, and the sun will be eclipsed in the middle of it. **(Dar Qutni, Vol. 2, p. 65 – 4th Century AH)**

These Signs are mentioned in the collections of Hadith of both Sunni and Shia sects. Eminent Muslim scholars have been quoting this Hadith in their books.

Sunan ad-Daraqutni , Vol. 2, p. 65 – 4th Century AH - a famous hadith collection compiled by Imam Abu al-Hasan Ali ibn Umar ad-Dāraqutnī (d. 385 AH, 995CE).
Baharul Anwar, Vol. 13, p. 85. - is a comprehensive collection of hadith compiled by Allama Muhammad Baqir Majlisi (d. 110 A.H, 1699 CE), a prominent Shia scholar of the Safavid era.
Maktoobaat-e-Imam Rabbani Mujaddid Afle Sani, Vol. 2, p. 132,. (d. 1034 AH, 1624 CE).
Many More…

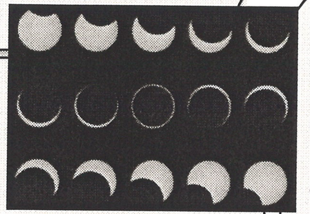
Other Religions

- نورالحق حصہ دوئم

Christianity:
In the New Testament, Jesus, peace be on him, narrating the Signs of his second coming said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." **(Matthew 24:29)**

Hinduism:
Mahatma Surdasji has mentioned the prophecy that when Kalki Autar would appear, the moon and the sun would be eclipsed. He wrote:
"Both the moon and the sun will be eclipsed and there will be much violence and death."

Sikhism:
In the holy book of the Sikhs,Sri Guru Garanth Sahib, it is written:
"When Maharaj will come as Nahkalank (the one free from blemish/sin), the sun and the moon will be his helpers."



Sun & Moon Eclipse in Ramadan

Claimed in 1891 to be the Promised Messiah and Mahdi
Moon eclipse – Possible nights – 13, 14,15
Moon eclipse occurred on 13th of lunar month of Ramadan, 1311 AH (21 March 1894 CE)
Sun eclipse – Possible days – 27, 28, 29
Sun eclipse occurred on Ramadan 28, 1311 AH (6 April, 1894 CE)
Year: 1894 in Eastern Hemisphere. 1895 in Western Hemisphere.
(The first night moon is called *Hilal*, the moon after two or three days is called *Qamar*.)
(See Tuhfa Golarviyya for details)

According to Calcutta Standard Time, the lunar eclipse was visible in India in the evening between 7 p.m. and 9:30 p.m. and solar eclipse was visible in India in the forenoon between 9 a.m. and 11 a.m.
References: Astronomical almanacs, Indian newspapers of the time Azad and Civil and Military Gazette. Even now, the dates (of the Christian Era) for these eclipses can be confirmed from Oppolzer's Canon of Eclipses and Nautical Almanac, London, of 1894.

Other Prophecies

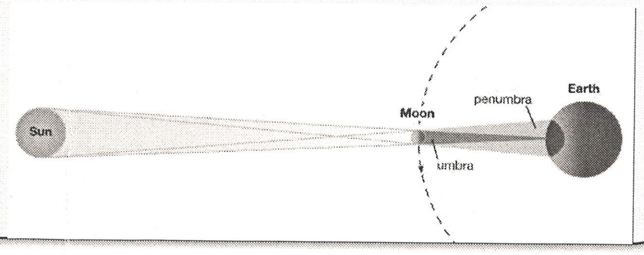
Hazrat Sheikh Nematullah Wali, may Allah have mercy on him, who lived in the neighbourhood of Delhi about 560 Hijri and is honoured as Wali (Friend of God) wrote as follows:

مہدی وقت و عیسیٰ دوراں
ہر دوراشہسوار ے بینم

i.e; He will be both Mahdi of the time and Jesus. I see him blessed with both attributes.

ماہ را رو سیاہ ے نگرم
مہر را دلفگار ے بینم

I see both the moon and the sun obscured.



Objections

- In the Hadith, the word Qamar is used for the moon and not Hilal. The crescent of the first, second and third nights, is called Hilal while Qamar denotes the moon from the fourth night onward. (Aqrabul Mawarid vol. 2) Hence the interpretation that the first night Ramazan implies the 13th of Ramazan and not the first of Ramazan, is also supported by the word Qamar used in the Hadees, thus leaving no ambiguity.
- The Holy Qur'an does not mention كسف with sun eclipse because this eclipse is special.
- Kinds of solar eclipses: 1- Partial 2- Annular (rim bright) 3- Annular-total 4- Total - Annular-total is most rare – Out of 237 only 10 were of this kind. **(Eclipses of the Sun, by Prof. J. A. Mitchell, Columbia University Press, New York, 1962.)**
- The words لم تكونا refers to two signs and not the eclipses. For eclipses it should have been لم يكونا

The Promised Messiah

To imagine that a Mahdi will come who will cause bloodshed
And make religion prosper by killing the disbelievers.

O ignorant people, these ideas are completely wrong.
They are calumnious and baseless, and they will not flourish,

O my dears, the man who was to come, has already come.
Even the sun the moon have disclosed this secret to you.

After me, of what use is waiting for others,
Repent, for one knows not how long one would live.

The Promised Messiah writes:

I swear by God in Whose Hand is my life that He has manifested this Sign in the sky to testify my truthfulness, and He manifested it at a time when the Maulvis (theologians) named me Dajjal (Anti-Christ), biggest liar, infidel and even biggest infidel. This is the same Sign regarding which twenty years ago I was promised in 'Baraheen-e-Ahmadiyya', namely, 'Tell them I have with me testimony from Allah, will you accept it or not?' It should be remembered that although there are many proofs from Almighty God for vindicating my truthfulness and more than a hundred prophecies that have been fulfilled to which hundreds of thousands of people are witnesses, but in this revelation, this prophecy has been mentioned specifically, i.e.; I have been given such a Sign which was not given to anybody else from the time of Adam to the present time. In short, I can stand in the sacred precincts of the Ka'aba and swear that this Sign is for testifying my truth. **(Dafiul Balaa p. 18)**

A Reformer Every 100 Years

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا

Allah will raise for this community at the end of every hundred years the one who will renovate its religion for it. **(Sunan Abi Dawud 4291)**

Advent of Mujaddideen–regenerators, who were distinguished exemplars of Islam, and played a very important part in spreading and establishing Islam:

- **1st** century Umar Bin Abdul Aziz
- **2nd** century Imam Shafi'i; Imam Ahmad Bin Hanbal
- **3rd** century Abu Sharh & Abul Hasan al-Ash'ari
- **4th** century Abu Ubaidullah of Neshapur and Qazi Abu Bakr Baqilani
- **5th** century Imam Al-Ghazali
- **6th** century Al-Sayyid Abdul Qadir Jeelani
- **7th** century Imam Ibn Taimiyyah and Khwaja Mueen-ud Din Chishti
- **8th** century Ibn Hajar Asqalani and Saleh Bin Umar
- **9th** century Imam Suyuti
- **10th** century Muhammad Tahir Gujrati
- **11th** century Al-Sheikh Ahmad of Sirhand, Mujaddid Alf Thani
- **12th** century Shah Wali Allah Muhaddath Dehlavi
- **13th** century Syed Ahmad Barelvi

9th Century - Imam Jalaluddin Suyuti (d. 1505 CE) - **"I am the Mujaddid."** (as mentioned in Hajejul Kiramah, pg. 138)

11th Century - Mujaddid Alf Thani, Shaykh Ahmad Sirhindi (d. 1624 CE) - "At the turn of every century, Allah sends a Mujaddid who revives the faith; **at the turn of the second millennium, He has sent me.**" (Maktubat-e-Imam Rabbani, Vol. 1, Letter 238)

12th Century - Shah Waliullah Muhaddith Dehlvi (d. 1762 CE) "Indeed, **Allah has bestowed upon me the robe of Mujaddidiyyah** (Revival)." (Tafhimat-e-Illahiyyah, p. 138 as mentioned in

No mentions of Mahdi

Bukhari and Muslim do not mention any Hadith about Mahdi because of unreliable narrations.

Sun & Moon Eclipse in Ramadan

وَلاَ الْمَهْدِيُّ إِلاَّ عِيسَى ابْنُ مَرْيَمَ

"...and the only Mahdi is 'Eisa bin Maryam."
"There is no Mahdi except Isa (Jesus)."
(Sunan Ibn Majah 4039)

يُوشِكُ مَنْ عَاشَ مِنْكُمْ فَيَلْقَى عِيسَى ابْنَ مَرْيَمَ إِمَامًا مَهْدِيًّا وَحَكَمًا عَدْلاً

"Whosoever lives from among you shall meet Isa, son of Mary who is Imam, Mahdi, Arbiter and Judge..."
(Musnad Ahmad bin Hanbal, Vol. 2, p. 411)

Sun & Moon Eclipse in Ramadan

إِنَّ لِمَهْدِينَا آيَتَيْنِ لَمْ تَكُونَا مُنْذُ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ: يَنْكَسِفُ الْقَمَرُ لِأَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ، وَتَنْكَسِفُ الشَّمْسُ فِي النِّصْفِ مِنْهُ

For our Mahdi, there are two signs which have never appeared before since the creation of the heavens and the earth: the moon will be eclipsed on the first night in Ramadan, and the sun will be eclipsed in the middle of it. **(Dar Qutni, Vol. 2, p. 65 – 4th Century AH)**

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

And the sun and the moon are brought together, **(Surah Al-Qiyamah 75:10)**

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." **(Matthew 24:29)**

"When Maharaj will come as Nahkalank (the one free from sin), the sun and the moon will be his helpers." (Sri Guru Granth Sahib)

Claim of being the Promised Messiah and Mahdi made in 1891

Moon eclipse – Possible nights – 13, 14,15

Moon eclipse occurred on 13th of lunar month of Ramadan, 1311 AH (21 March 1894 CE)

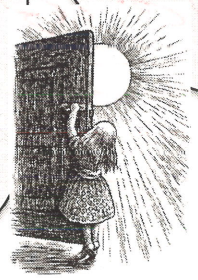
Sun eclipse – Possible days – 27, 28, 29

Sun eclipse occurred on Ramadan 28, 1311 AH (6 April, 1894 CE)

Year: 1894 in Eastern Hemisphere. 1895 in Western Hemisphere.

(The first night moon is called *Hilal*, the moon after two or three days is called *Qamar*.)

(See Tuhfa Golarviyya for details)



Why *Ulema* (Scholars) Oppose

اذا خرج هذا الامام المهدى فليس له عدو مبين الا الفقهاء خاصة فانّه لا يبقى لهم تمييز عن العامة

When Imam Mahdi appears, the scholars of that time will be his biggest opponents because they will fear losing their influence over the people. (Futuhat al-Makkiyah, Vol 1)

Addressing the *Ulema*, the Promised Messiah[a.s] writes:

"The world does not know me, but He knows me Who has sent me. Those who wish my destruction are mistaken and extremely unfortunate. I am the tree which has been planted by the Lord God with His own hands..... "O People! You must understand this for sure that I am accompanied by that Hand which shall remain faithful to me till the end of time. If your men and your women, and your young and your old, and your insignificant ones and your notables: all committed themselves to praying for my destruction—so much so that your noses get withered and wasted away due to your endless prostrations, and your hands become numb, even then God will most certainly not accept your prayers, and He will not relent until His will is done. Even if I do not have a single human being with me, the angels of God will be on my side. And if you withhold your testimony, the stone will well night testify for me.

Therefore, do not wrong your souls. God leaves nothing unresolved. I consider as accursed a life which is tainted with falsehood and lies, and which, out of the fear of the creatures of God, evades to comply with Divine imperatives. It is certainly impossible for me to show any slackness—even if the Sun moved from one side and the Earth from the other to crush me between them—in carrying out the duty which God Almighty has at the moment entrusted to me, and for which Alone He has sent me. What is man? A mere worm and nothing more than a clot! How then can I, for the sake of this lowly creature, fail to abide by what the Self-Subsistent Being has commanded. Just as God decided between His prophets and those who rejected them, so shall He decide now. There is a time for the prophets to come and a time to depart: do mark it for sure, that I have neither made a seasonless appearance, nor shall my exit be unseasonable. Don't fight God. It is not for you to destroy me!" **[Tohfae Golarviyyah, Roohaani Khazaa'in vol. 17, pp. 49-50]**

"In the sheer name of God, I remind my opposing divines and their ilk that abuse and invective is not the way of gentlemen. If in your warped thinking, you insist on this misdemeanour, so be it. If you must take me as an impostor, you have also the option to assemble in your mosques and pray against me individually or in congregation. Were I an impostor, those prayers will certainly be answered. For the matter of that you always pray gainst me.

"But do remember! Even if the profusion of your prayers were to lacerate your tongues, if you rub out your noses in prostration and your eyelids rot on account of tears, your eyelashes fall, your eyesight gets impaired because of excessive crying, and your mind becomes blank to end up in malencholia—even then those prayers shall not be heard, because I am from God.... No one can die on this earth unless his death is ordained in the heaven. My soul is blessed with the same truth which was bestowed on Hadhrat Ibrahim, on whom be peace. I have an Ibrahim-like affinity with God. No one knows my secret but my God. My opponents are fortuitously engaged in self-destruction: I am not the plant which can be uprooted by their hands.... O, God! Do Thou have mercy on this ummah. Amen!" **[Arba'een, Roohaani Khazaa'in vol. 17, pp. 471-472]**

وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى

Descend of Jesus – نزولِ مسیح – Part 1

The death of Jesus has been established. For details, see the page titled "Death of Jesus."

Meaning of *Nazool* according to the Holy Qur'an

قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۝ رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ

Allah has indeed sent down to you a Reminder- A Messenger, who recites unto you the clear Signs of Allah **(65:10-11)**

The descent (*Nazool*) of the Holy Prophet ﷺ is mentioned, even though he was naturally born from his mother. The term *Nazool* is used as a mark of honor, respect and importance.

Authentic Hadith reports confirm that Jesus ('Isa, peace be upon him) will *descend* in the latter days. Some commentators, based on this, assumed that he must have been physically raised to the heavens in order to descend later. However, the Qur'an clearly states that he has passed away, leaving no room for the belief that he remains physically alive to return later.

Nowhere in Hadith is the word رُجوع (*rujū', return*) used for Jesus; rather, the word نُزول (*nazool, descent*) is consistently used. In Islamic literature, *Nazool* does not always signify a physical coming down. The Qur'an frequently uses *Nazool* for things that were not physically brought down but were granted or manifested in a significant way—such as divine revelations and blessings. The term used is نُزول (nuzool) and not رُجوع (rujū', return),

These verses serve as a shield against the *fitna* of *Dajjal*. If the Prophet is providing a shield to defend against *Dajjal*, then through it, we can identify both the attack and the attacker.

Surah Al-Kahf – Ch. 18 – Last 10 Verses

ٱلَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى غِطَآءٍ عَن ذِكْرِى وَكَانُوا۟ لَا
يَسْتَطِيعُونَ سَمْعًا (101) **أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓا۟**
أَن يَتَّخِذُوا۟ عِبَادِى مِن دُونِىٓ أَوْلِيَآءَ ۚ إِنَّآ أَعْتَدْنَا
جَهَنَّمَ لِلْكَـٰفِرِينَ نُزُلًا (102) قُلْ هَلْ نُنَبِّئُكُم
بِٱلْأَخْسَرِينَ أَعْمَـٰلًا (103) **ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى**
ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ
صُنْعًا (104) أُو۟لَـٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِ رَبِّهِمْ
وَلِقَآئِهِۦ فَحَبِطَتْ أَعْمَـٰلُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ
ٱلْقِيَـٰمَةِ وَزْنًا (105) ذَٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا۟
وَٱتَّخَذُوٓا۟ ءَايَـٰتِى وَرُسُلِى هُزُوًا (106) إِنَّ ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ كَانَتْ لَهُمْ جَنَّـٰتُ
ٱلْفِرْدَوْسِ نُزُلًا (107) خَـٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا
حِوَلًا (108) قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَـٰتِ رَبِّى
لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَـٰتُ رَبِّى وَلَوْ جِئْنَا
بِمِثْلِهِۦ مَدَدًا (109) قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ
إِلَىَّ أَنَّمَآ إِلَـٰهُكُمْ إِلَـٰهٌ وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ
فَلْيَعْمَلْ عَمَلًا صَـٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا
(110)

Those whose eyes were veiled from My remembrance, and they could not bear to hear. (18:101) **Do the disbelievers think that they can take My servants as protectors instead of Me?** Indeed, We have prepared Hell as a hospitality for the disbelievers. (18:102) Say, "Shall We inform you of the greatest losers in regard to their deeds?" (18:103) **Those whose efforts in the worldly life were wasted while they thought they were doing good.** (18:104) They are those who denied the signs of their Lord and the meeting with Him, so their deeds became worthless, and We will not give them any weight on the Day of Judgment. (18:105) That is their recompense—Hell—because they disbelieved and took My signs and My messengers in ridicule. (18:106) Surely, those who believe and do righteous deeds will have the Gardens of Paradise as their hospitality. (18:107) They will abide therein forever, never desiring to leave. (18:108) Say, "If the sea were ink for the words of my Lord, the sea would certainly be exhausted before the words of my Lord were finished, even if We were to bring another like it to replenish it." (18:109) Say, "I am only a human being like you, to whom it has been revealed that your God is one God. So whoever hopes to meet his Lord, let him do righteous work and not associate anyone in the worship of his Lord." (18:110)

First Messiah – With Red Complexion in Miraj

قَالَ النَّبِيُّ صلى الله عليه وسلم " رَأَيْتُ عِيسَى وَمُوسَى وَإِبْرَاهِيمَ، فَأَمَّا **عِيسَى فَأَحْمَرُ** جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى فَآدَمُ جَسِيمٌ سَبْطٌ كَأَنَّهُ مِنْ رِجَالِ الزُّطِّ"

The Prophet (ﷺ) said, "I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). **Jesus was of red complexion**, curly hair and a broad chest. Moses was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zutt." **(Bukhari 3438)**

The Prophet[s.a.w] saw Jesus among the prophets who had passed away.

Second – Masih with Dajjal with Brown Complexion

If the Prophet had seen Jesus in Mir'aj then why did he not recognize him?

ذَكَرَ النَّبِيُّ صلى الله عليه وسلم يَوْمًا بَيْنَ ظَهْرَىِ النَّاسِ الْمَسِيحَ الدَّجَّالَ، فَقَالَ " إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، أَلاَ إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ ". " وَأَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ، فَإِذَا **رَجُلٌ آدَمُ** كَأَحْسَنِ مَا يُرَى مِنْ أُدْمِ الرِّجَالِ، تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيْهِ، رَجِلُ الشَّعَرِ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَىْ رَجُلَيْنِ وَهْوَ يَطُوفُ بِالْبَيْتِ. فَقُلْتُ مَنْ هَذَا فَقَالُوا هَذَا الْمَسِيحُ ابْنُ مَرْيَمَ. ثُمَّ رَأَيْتُ رَجُلاً وَرَاءَهُ جَعْدًا قَطَطًا أَعْوَرَ عَيْنِ الْيُمْنَى كَأَشْبَهِ مَنْ رَأَيْتُ بِابْنِ قَطَنٍ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَىْ رَجُلٍ، يَطُوفُ بِالْبَيْتِ، فَقُلْتُ مَنْ هَذَا قَالُوا الْمَسِيحُ الدَّجَّالُ"

The Prophet (ﷺ) mentioned the Masih Ad-Dajjal in front of the people saying, Allah is not one-eyed while Masih Ad-Dajjal is blind in the right eye and his eye looks like a bulging out grape. While sleeping near the Ka`ba last night, I saw in my **dream a man of brown color the best one can see amongst brown color and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head** and he was placing his hands on the shoulders of two men while circumambulating the Ka`ba. I asked, **'Who is this?' They replied, 'This is Jesus, son of Mary.'** Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (i.e. an infidel) in appearance. He was placing his hands on the shoulders of a person while performing Tawaf around the Ka`ba. I asked, 'Who is this? 'They replied, 'The Masih Ad Dajjal' **(Bukhari 3439)**

The Undertaking and Responsibilities of Messiah

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا عَدْلاً، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا"

Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." **(Sahih al-Bukhari 3448)**

Masih will kill Dajjal

مَرْيَمَ فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلُهُ

He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. **(Muslim 2937a)**

See Nazoole Masih Part 2.

How to be Free from Fitna of Dajjal

مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَّالِ

The Prophet ﷺ said:

If anyone learns by heart the first ten verses of the Surah al-Kahf, he will be protected from the Dajjal. **(Muslim 809a)**

مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنَ الدَّجَّالِ.
وفي رواية: مِنْ آخِرِ سُورَةِ الْكَهْفِ

The Messenger of Allah (ﷺ) said: "Whoever commits to memory the first ten Ayat of the Surat Al-Kahf, will be protected from (the trial of) Ad-Dajjal (Antichrist)."[Muslim]. In another narration, the Messenger of Allah (ﷺ) said: "(Whoever commits to memory) the last ten Ayat of Surat Al-Kahf, he will be protected from (the trial of) Ad-Dajjal (Antichrist)." **(Riyad as-Salihin 1021)**

Surah Al-Kahf – Chap. 18 -- First 10 Verses

ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَـٰبَ وَلَمْ يَجْعَل
لَّهُۥ عِوَجَا (1) قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ
ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّـٰلِحَـٰتِ أَنَّ لَهُمْ أَجْرًا
حَسَنًا (2) مَّـٰكِثِينَ فِيهِ أَبَدًا (3) **وَيُنذِرَ ٱلَّذِينَ قَالُوا۟**
ٱتَّخَذَ ٱللَّهُ وَلَدًا (4) مَّا لَهُم بِهِۦ مِنْ عِلْمٍ وَلَا لِـَٔابَآئِهِمْ ۚ
كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَٰهِهِمْ ۚ إِن يَقُولُونَ إِلَّا كَذِبًا
(5) فَلَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَـٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟
بِهَـٰذَا ٱلْحَدِيثِ أَسَفًا (6) **إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ**
زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (7) وَإِنَّا
لَجَـٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا (8) أَمْ حَسِبْتَ أَنَّ
أَصْحَـٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَـٰتِنَا عَجَبًا (9)
إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ
رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا (10)

All praise belongs to Allah, Who has sent down the Book to His servant, and has not placed therein any crookedness. (18:1) It is straight, that He may warn of a severe punishment from Him, and give glad tidings to the believers who do righteous deeds that they will have a good reward. (18:2) Wherein they will abide forever. (18:3) **And to warn those who say, "Allah has taken a son."** (18:4) They have no knowledge of it, nor do their forefathers. Grave is the word that comes out of their mouths; they speak not except a lie. (18:5) Then perhaps you would kill yourself with grief over them if they do not believe in this discourse. (18:6) Verily, **We have made whatever is on the earth an adornment for it, that We may test them to see which of them is best in conduct.** (18:7) And indeed, We will turn whatever is on it into barren dust. (18:8) Do you think that the people of the cave and the inscription were a wonder among Our signs? (18:9) When the youths took refuge in the cave and said, "Our Lord! Grant us mercy from Yourself and provide for us guidance in our affair." (18:10)

How were these prophecies fulfilled?

The word دجل means to lie, to deceive, or to cover up the truth, and Ad-Dajjal refers to the greatest deceiver—one who will misguide people through falsehood and deception.

To protect us against Dajjal's deception, the Prophet Muhammad (peace be upon him) strongly advised us to recite the first and last ten verses of Surah Al-Kahf.

These verses protect us against:

1. Those who claim that God taken onto himself a son or those that take his servants as gods besides Allah. (Verse 4 & 101)
2. Those who are obsessed with the worldly life, focusing only on the success here while ignoring the afterlife. (Verse 7 & 104)

From this, we can conclude that **Dajjal is not a one-eyed monster**, but rather **the Christian nations**, whose ideology shapes the modern world. Christianity is the **largest religion**, and its influence is deeply tied to **materialism**, promoting the idea that success is only found in worldly gains. It has misled millions into believing **God has a son** and continues to spread the illusion that **this life is all that matters**, deceiving people even today.

- **Just Judge (حكما عدلا)** – This indicates that he will bring perfect judgment to settle all religious disputes, internally in Islam and externally amongst all major religions.
- **"Break the Cross" (يكسر الصليب)** – This signifies that he will break the backbone of Christianity by proving that their so-called God has died and is buried on earth. To support this claim, he authored the book _Jesus in India_.

He also proved that there is only One God (Tawheed) in his book _Barahin-e-Ahmadiyya_

- **"Kill the Swine" (يقتل الخنزير)** – This symbolizes that he would eradicate animalistic qualities of selfishness/materialism from people through the correct methodology found only in Islam. He will provide the perfect guidance on "how to be free from sin" and refute false doctrines of other religions that promote sin, such as the concept of atonement. To support this claim he wrote the book _How to be free from sin_

He also showed the superiority of the Hereafter over his Worldly life in his book _Philosophy and the Teachings of Islam_

- **"Abolishing *Jizya*" (يضع الجزية)** - This signifies that he would not accomplish these tasks through physical warfare in the name of religion, as it is prophesied that the Messiah will abolish war (يَضَعُ الْحَرْبَ). Rather, he would achieve this through intellectual warfare—"Jihad of the Pen." To support this, he authored the book _The British Government and Jihad._
- **"Distributing wealth that no one will accept"** = The Messiah was sent to spread spiritual wealth—divine knowledge, wisdom, and guidance. Hazrat Mirza Ghulam Ahmad (as) fulfilled this by writing over 80 books, known as _Ruhani Khazain_ (Spiritual Treasures).

The Quran teaches that true wealth is not material riches but God's mercy and guidance: "Say, 'By the grace of Allah and His mercy; in that let them rejoice. It is better than what they amass.'" **(Yunus - 10:58)**

Just as prophets were given wisdom to guide people, the Promised Messiah (as) provided spiritual treasures in an age of confusion. Though many ignored this priceless knowledge, it remains a source of light for those seeking the truth. In his book Fath-e-Islam (The Victory of Islam), he announced that he would distribute spiritual knowledge freely. He sent many of his books to religious scholars and leaders at his own expense, but many of them either dismissed or refused to accept them.

Second Coming According to Bible

To understand how the second advent of a prophet can be fulfilled in someone else, we can look at historical examples from earlier nations. The Quran itself instructs us to learn from the past:

سُنَّةَ ٱللَّهِ ٱلَّتِي قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا

"This is the established way of Allah that has occurred before, and you will never find in the way of Allah any change." **(Al-Fath - 48:23)**

This verse emphasizes that Allah's laws remain constant throughout history. One such example is the prophecy regarding the return of Elijah, which was fulfilled in John the Baptist (Yahya, عليه السلام) rather than in Elijah himself. The Jews, however, failed to understand this and continued waiting for Elijah's literal return, ultimately rejecting Jesus.

The Quran further instructs:

فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

"...So ask the people of the Reminder if you do not know." **(An-Nahl - 16:43, Al-Anbiya' - 21:7)**

Despite having scripture, the Jews misinterpreted their prophecies, leading them to reject Jesus (عليه السلام). Even today, they continue to await his first coming, unaware that they have already missed it.

The Holy Prophet Muhammad (ﷺ) warned that his people would follow in the footsteps of the Jews. He also described the Jews as **"donkeys carrying books" (Al-Jumu'ah - 62:5)** — meaning they possessed knowledge but failed to understand its correct application. Likewise, many Muslims today are making the same mistake as the Jews. They fail to recognize the fulfillment of prophecies in a different yet divinely ordained manner, just as the Jews did with ~~Jesus (عليه السلام)~~. This serves as a critical lesson: rejecting a divinely appointed prophet based on rigid literalism is a historical error that should not be repeated.

ELIJAH GOES TO HEAVEN:

And as they still went on and talked, behold, a chariot of fire and horses of fire separated the two of them. And Eli'jah went up by a whirlwind into heaven. **(2 Kings 2.11)**

ELIJAH IS PROPHESIED TO COME BACK:

Behold, I will send you Eli'jah the prophet before the great and terrible day of the Lord comes. **(Malachi 4:5)**

ELIJAH COMES BACK IN PERSON OF JOHN THE BAPTIST:

Whenever there is a prophecy of the second advent of a prophet, it means that another prophet will be raised in the spirit and power of the prophet sent earlier. Jesus himself explained this point in the case of Elijah:

"And his disciples asked him, saying, "Why then say the scribes that Elias must first come?' But I say unto you, Elias is come already, and they knew him not, but have done him whatsoever they listed. Likewise shall the son of man suffer of them'. "Then the disciples understood that he spoke unto them of John the Baptist". **(Matthew 17:10-13)**

Thus Jesus declared that the prophecy of the second advent of Elijah was fulfilled in the person of John the Baptist (Yahya[a.s]). In the same way the prophecy of the second advent of Jesus should be understood to imply that a holy person would be raised in the spirit and power of Jesus.

Ibn Maryam – Surah At-Tahrim – Chap.66

66:10: Allah sets forth an example for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they could not avail them against Allah at all and it was said, "Enter the Fire with those who enter."

66:11: And Allah sets forth an example for those who believe: the wife of Pharaoh, when she said, "My Lord! Build for me, near You, a house in Paradise, and save me from Pharaoh and his deeds, and save me from the wrongdoing people."

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا **فِيهِ** مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَ**كَانَتْ مِنَ ٱلْقَٰنِتِينَ**

66:12: And [mention] Mary, the daughter of Imran, who guarded her chastity, so We breathed into him of Our spirit, and she confirmed the words of her Lord and His scriptures and was of the devoutly obedient.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَاهَا وَابْنَهَآ آيَةً لِّلْعَالَمِينَ

21:91: And [mention] the one who guarded her chastity, so We breathed into **her** from Our spirit, and We made her and her son a sign for the worlds.

(Al-Anbiya)

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ

33:35: Surely, for Muslim men and Muslim women, believing men and believing women, **devoutly obedient men and devoutly obedient women**... Allah has prepared for them forgiveness and a great reward. **(Al-Ahzab)**

While He will be Your Imam from Among You

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ

Allah's Messenger (ﷺ) said "How will you be when the son of Mary (i.e. Jesus) descends amongst you and your imam is among you." **(Sahih al-Bukhari 3449)**

while he will be your imam from among you.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " كَيْفَ أَنْتُمْ إِذَا نَزَلَ فِيكُمُ ابْنُ مَرْيَمَ **فَأَمَّكُمْ مِنْكُمْ** " . فَقُلْتُ لاِبْنِ أَبِي ذِئْبٍ إِنَّ الأَوْزَاعِيَّ حَدَّثَنَا عَنِ الزُّهْرِيِّ عَنْ نَافِعٍ عَنْ أَبِي هُرَيْرَةَ " **وَإِمَامُكُمْ مِنْكُمْ** " . قَالَ ابْنُ أَبِي ذِئْبٍ تَدْرِي مَا أَمَّكُمْ مِنْكُمْ قُلْتُ تُخْبِرُنِي . قَالَ فَأَمَّكُمْ بِكِتَابِ رَبِّكُمْ تَبَارَكَ وَتَعَالَى وَسُنَّةِ نَبِيِّكُمْ صلى الله عليه وسلم .

What would you do when the son of Mary would descend amongst you and **would lead you from amongst you**? Ibn Abi Dhi'b on the authority of Abu Huraira narrated: Your leader amongst you. Ibn Abi Dhi'b said: Do you know what the words:" He would lead as one amongst you" mean? I said: Explain these to me. He said: He would lead you according to the Book of your: Lord (hallowed be He and most exalted) and the Sunnah of your Apostle (ﷺ).

(Sahih Muslim 155f)

Descend of Jesus – نزولِ مسیح – Part 2

Earlier Scholars – Why Ibn Maryam is used

Imam Fakhr al-Din al-Razi (1210 CE) has written:

إِطْلَاقُ اِسْمِ الشَّيْءِ عَلَىٰ مَا يُشَابِهُهُ فِي أَكْثَرِ خَوَاصِّهِ وَصِفَاتِهِ جَائِزٌ حَسَنٌ

"The application of a name to something due to its resemblance in most of its characteristics and attributes is a well-established principle."

(Tafsir al-Kabir, Volume 2, Page 689)

After visiting Heraclius court (Jerusalem) Abu Sufyan said:

لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الأَصْفَرِ

"…the question of Ibn-Abi-Kabsha (the Prophet (ﷺ) Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him." **(Sahih al-Bukhari 7)**

Due to the resemblance in Tawheed (belief in the oneness of God) with Ibn Abi Kabshah (a historical figure who promoted Tawheed), Abu Sufyan metaphorically referred to the Holy Prophet Muhammad (peace and blessings be upon him) as Ibn Abi Kabshah, whereas he was actually the son of Abdullah.

Prophet Yousaf[a.s] is called an Angel

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَا إِلَّا مَلَكٌ كَرِيمٌ

And when they saw him, they greatly admired him and cut their hands, and they said, 'By Allah, this is not a human being; this is none but a noble angel.'" **(Yusuf 12:31)**

Imam Sirajuddin Ibn al-WArdi (d. 1349 CE) – A Scholar from Syria writes:

قَالَتْ فِرْقَةٌ مِنْ نُزُولِ عِيسَى خُرُوجَ رَجُلٍ يُشْبِهُ عِيسَى فِي الْفَضْلِ وَالشَّرَفِ كَمَا يُقَالُ لِلرَّجُلِ الْخَيِّرِ مَلَكٌ وَلِلشِّرِّيرِ شَيْطَانٌ تَشْبِيهًا بِهِمَا وَلَا يُرَادُ الْأَعْيَانُ۔

A group has interpreted the descent of Jesus[a.s] as the appearance of a person who will resemble Jesus[a.s] in virtue and honor. This is similar to how a righteous person is metaphorically referred to as an angel, and an evil person is called a devil. However, this does not mean that the person is actually an angel or a devil.

(Arabic: Khareedat-ul-Ajaib wa Fareedat-ul-Gharaib, Safhah 263, Matboa' Misr)

In Part 1, we established that the Messiah of the Second Coming is distinct from the first Messiah. We also identified Dajjal as the Christian nations and how the Promised Messiah is the Just Judge. How he broke the cross, killed the swine, abolished Jizya, and distributed wealth that no one accepted. Additionally, we proved that the prophecies of the second advent of prophets are fulfilled according to the established traditions of God. We also showed how why the foretold Messiah is called Isa ibn Maryam and he is from among the Muslims.

Detailed Prophecy about the Second Advent of the Promised Messiah[a.s]

إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ فَلاَ يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلاَّ مَاتَ وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلُهُ

Allah would send Jesus, son of Mary, and he will descend① at the white minaret② in the east of Damascus③④ wearing two garments lightly dyed with saffron⑤ and placing his hands on the wings of two Angels⑥. When he would lower his head⑦, drops would fall from it⑧, and when he would raise it up, beads like pearls would scatter from it⑨. Every non-believer who catches the scent of his breath would die⑩ and his breath would reach as far as it would reach. He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd⑫ and would kill him⑪. **(Muslim 2937a)**

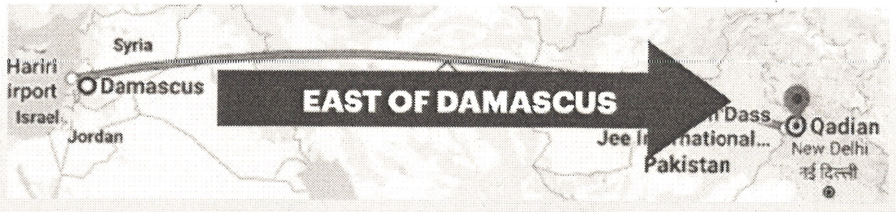
1. Descend (nazool) – A guest is called Nazeel. The root Na-za-la is used to signify coming down. Descent means that the Messiah will have God's help and be guided by divine knowledge. When Nazool is used for prophets, it means that they are spiritually lofty beings compared to ordinary people, and they must "descend" to teach and guide others. It is similar to how a Ph.D. professor must simplify concepts and come down to the level of a first-grade student to teach effectively.

2. White Minaret - The white minaret refers to a metaphorical and symbolic concept representing the spiritual elevation and divine light associated with the advent of the Promised Messiah (Hazrat Mirza Ghulam Ahmad). Just as a physical minaret is built high to spread light, the spiritual minaret signifies a person of high resolve, purity, and steadfastness who receives divine light and spreads it to the world.

3. East of Damascus – The Mission of the Messiah: Breaking the Cross

• Damascus is an important city in Christian history because it is where the idea of the Trinity took shape. Paul, one of the key figures in Christianity, converted to the faith on his way to Damascus. After his conversion, he began preaching about Jesus and often spoke of God (the Father), Jesus (the Son), and the Holy Spirit. Later, Christians took his words as support for the Trinity. The Messiah is foretold to appear east of Damascus to refute this corrupted doctrine and show the true teachings of Jesus.

• Interestingly, Qadian, which is directly east of Damascus, is where the Promised Messiah appeared to fulfill his mission of reviving true faith.



5. The two yellow garments symbolize physical ailments that the Promised Messiah would endure. Yellow in dreams often represents weakness or disease. The Promised Messiah[a.s] himself suffered from diabetes and frequent headaches as fulfilling the prophecy of "two yellow garments." Despite his physical weakness, his mission was spiritual and intellectual, not based on physical strength or warfare.

6. "Placing his hands on the wings of two Angels." -

1. One angel symbolizes spiritual guidance and revelation. He receive divine revelation (spiritual angelic help)
2. The second angel represents earthly means, such as righteous companions and supporters who help spread the message of truth (earthly angelic help).

Similarity Between Prophet Moses[a.s] and The Holy Prophet[s.a.w]

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

"Indeed, We have sent to you a Messenger as a witness upon you, just as We sent a messenger to Pharaoh."

(Al-Muzzammil 73:15)

7. "When he would lower his head," Lowering the head symbolizes **Sajdah (prostration)**. It shows his nearness to Allah and seeking help from Allah through prayers. "The closest a servant comes to his Lord is when he is in prostration, so increase your supplications (in it)." (Sahih Muslim, 482)

8. "drops would fall from it" - Mirza Ghulam Ahmad (as) explained that this **"sweat"** represents **deep humility and spiritual effort.** Just as physical sweat appears due to exertion, this symbolizes the Messiah's **intellectual and spiritual struggle** to reform and purify people's beliefs. Lowering the head also symbolizes **Sajdah (prostration),** and the drops refer to **tears shed in Sajdah.**

9. "When he would raise it up, beads like pearls would scatter from it."

• The **"pearls"** refer to **precious wisdom and divine knowledge.** Through his efforts, prayers, and revelations, divine knowledge and wisdom will spread.

His teachings would be so valuable and illuminating that they would spread and benefit the people like precious pearls, dispelling darkness and ignorance and replacing them with spiritual enlightenment.

10. "Every non-believer who would smell the odor of his self would die and his breath would reach as far as he would be able to see." - This does not mean literal breath but signifies that his spiritual influence would be so profound that false beliefs and spiritual corruption would perish wherever his teachings reached.

11. He would kill the Dajjal - Mirza Ghulam Ahmad (as) explained that Dajjal (the Antichrist) represents falsehood, materialism, and religious corruption. His mission as the Promised Messiah was to intellectually and spiritually defeat these evils, particularly by refuting false Christian doctrines and misguided beliefs.

Christian missionaries were aggressively preaching the divinity of Jesus and Trinity, which Mirza Ghulam Ahmad (as) refuted through intellectual arguments.

يُهْلِكُ الْمَسِيحَ الدَّجَّالَ – He will destroy Anti-Christ

لِّيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ - so that those who were to perish might perish after seeing a clear proof, and so that those who were to live might live after seeing a clear proof **(Al-Anfal – 8:42)**

12. At the Gate of Ludd - Connection to Ludhiana:

• **Ludhiana**, a city in India, was the location where Mirza Ghulam Ahmad (as) debated **Christian missionaries**, particularly **Abdullah Atham**, in 1893.

• This debate, known as **"Jang-e-Muqaddas" (The Holy War)**, was a **spiritual battle against false Christian doctrines**, which he identified as a major component of the Dajjal system.

• Since **Ludhiana and Ludd share a similar name** - the fulfillment of the prophecy, where the Messiah would "kill" the false teachings of the Dajjal.

• A Speech "Lecture Ludhiana" was delivered by the Promised Messiah[a.s] in Ludhiana, India in 1905, refuting concept of Trinity and idol worship, proving that Islam is the only true monotheistic faith.

Baqarah 2:204 ludd = argumentation

What is faith?

ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ

who believe in the unseen

Faith (Iman) is accepting a truth despite incomplete knowledge and lingering doubts, relying on reasoning and intellectual conviction. A sincere believer gradually attains deeper understanding through effort and submission. For faith to be worthy of reward, an element of truth must remain hidden from the believer; if everything were made clear, there would be no effort on their part, and thus no merit in believing. Just as there is no reward for merely seeing the sun once it has risen, faith becomes meaningful only when attained through sincere striving.

Similarly, the complete truth regarding the claims of the Promised Messiah (as) should not be demanded to be made fully manifest from the outset. The majority of early Muslims did not wait for the victory of Makkah before accepting the truthfulness of the Holy Prophet (sa). It was individuals like Abu Sufyan who delayed belief until the end, and as a result, their reward was lesser.

"Those of you who gave and fought before the victory are not equal [to others]; they are greater in rank than those who gave and fought afterward..." (Al-Hadid 57:10)

Prophecies

When people are divinely appointed by Allah—whether they are **Messengers** or **Reformers**—the nature of their revelations and the prophecies concerning them, as found in previous scriptures, have **two aspects**.

One aspect consists of **clear prophecies**, which are fulfilled **literally and visibly**, serving as decisive evidence.

The other aspect consists of **allegorical statements**, conveyed through **metaphors and symbolic language**. Those whose hearts are **corrupt or misguided** either cling solely to the **literal and visible aspect** or focus only on **allegorical aspects**, leading them astray. In contrast, **truthful seekers** recognize the wisdom in both and benefit from their deeper meanings. The **Jews and Christians** have already faced such trials in the past.

Therefore, **Muslims should open their eyes of wisdom**, take **lessons** from history, and avoid fixating on just **one aspect**, which can lead to misguidance. Instead, they should **reflect deeply**, seeking **understanding and clarity** from the divine revelations that illuminate these prophecies.

Camels will be abandoned

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَاللَّهِ لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلاً فَلَيَكْسِرَنَّ الصَّلِيبَ وَلَيَقْتُلَنَّ الْخِنْزِيرَ وَلَيَضَعَنَّ الْجِزْيَةَ وَلَتُتْرَكَنَّ الْقِلاَصُ فَلاَ يُسْعَى عَلَيْهَا وَلَتَذْهَبَنَّ الشَّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ وَلَيَدْعُوَنَّ إِلَى الْمَالِ فَلاَ يَقْبَلُهُ أَحَدٌ " .

I swear by Allah that the son of Mary will certainly descend as a just judge and he would definitely break the cross, and kill swine and abolish Jizya and would leave the young she-camel and no one would endeavour to (collect Zakat on it). Spite, mutual hatred and jealousy against one another will certainly disappear and when he summons people to accept wealth, not even one would do so. **(Muslim 155c)**

Surah At-Takwir – Chapter 81

إِذَا ٱلشَّمْسُ كُوِّرَتْ - When the sun is wrapped up, (1)
وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ - And when the stars are obscured, (2)
وَإِذَا ٱلْجِبَالُ سُيِّرَتْ - And when the mountains are made to move, (3)
وَإِذَا ٱلْعِشَارُ عُطِّلَتْ - And when the she-camels, ten-month pregnant, are abandoned, (4)
وَإِذَا ٱلْوُحُوشُ حُشِرَتْ - And when the beasts are gathered together, (5)
وَإِذَا ٱلْبِحَارُ سُجِّرَتْ - And when the seas are made to flow forth one into the other, (6)
وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ - And when people are brought together, (7)
وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ - And when the girl-child buried alive is questioned about, (8)
بِأَىِّ ذَنۢبٍ قُتِلَتْ - 'For what crime was she killed?' (9)
وَإِذَا ٱلصُّحُفُ نُشِرَتْ - And when books are spread abroad, (10)
وَإِذَا ٱلسَّمَآءُ كُشِطَتْ - And when the heaven is laid bare, (11)
وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ - And when the Fire is caused to blaze up, (12)
وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ - And when the Garden is brought nigh, (13)
عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ - Then every soul will know what it has brought forward. (14)

إِنَّ السَّاعَةَ لاَ تَكُونُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ خَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ فِي جَزِيرَةِ الْعَرَبِ وَالدُّخَانُ وَالدَّجَّالُ وَدَابَّةُ الأَرْضِ وَيَأْجُوجُ وَمَأْجُوجُ وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَنَارٌ تَخْرُجُ مِنْ قُعْرَةِ عَدَنٍ تَرْحَلُ النَّاسَ " . قَالَ شُعْبَةُ وَحَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ عَنْ أَبِي الطُّفَيْلِ عَنْ أَبِي سَرِيحَةَ . مِثْلَ ذَلِكَ لاَ يَذْكُرُ النَّبِيَّ صلى الله عليه وسلم وَقَالَ أَحَدُهُمَا فِي الْعَاشِرَةِ نُزُولُ عِيسَى ابْنِ مَرْيَمَ صلى الله عليه وسلم . وَقَالَ الآخَرُ وَرِيحٌ تُلْقِي النَّاسَ فِي الْبَحْرِ .

The Last Hour would not come until the ten signs appear: land-sliding in the east, and land-sliding in the west, and land-sliding in the peninsula of Arabia, the smoke, the Dajjal, the beast of the earth, Gog and Magog, the rising of the sun from the west and the fire which would emit from the lower part of 'Adan. Shu'ba said that 'Abd al-'Aziz b. Rufai' reported on the authority of Abu Tufail who reported on the authority of Abu Sariha a hadith like this that Allah's Apostle (ﷺ) did not make a mention of (the tenth sign) but he said that out of the ten one was the descent of Jesus, son of Mary (peace be upon him), and in another version it is the blowing of the violent gale which would drive the people to the ocean. **(Muslim 2901b)**

Proves we'll End times are here.

Plague

وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ

When the sentence is pronounced against them, We shall bring forth for them an insect out of the earth, which shall bite them because people did not believe in Our Signs. **(An-Naml 27:83)**

Explain Each

1. one eyed = physical knowledge
2. Red complexion = Christain
3. curly hair ( ) شعور curvy talk

The verse you are referring to is **Surah Az-Zukhruf (43:57-58):**

وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ٥٧ وَقَالُوٓا۟ ءَأَـٰلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ٥٨

Translation (Sahih International):

"And when the son of Mary was presented as an example, immediately your people laughed aloud (or raised an outcry). [57] And they said, 'Are our gods better, or is he?' They did not present it except for [mere] argument. But, [in fact], they are a people prone to dispute. [58]"

This verse refers to how some people reacted when Jesus (peace be upon him) was mentioned as an example, using it as an opportunity to argue and create disputes rather than sincerely seeking the truth.

The Quest for Truth
Your Purpose, God, and Islam - *Ahmadiyyat*

بسم الله الرحمن الرحيم

What is the purpose of life?
Where did I come from? Why am I here?
Where am I going?

One of the first questions that comes to mind when considering our purpose of life is, "where did we come from?" Are we here based on random natural coincidences or is there a higher intelligent being, a creator? There are many logical and rational reasons for believing in a creator. Three reasons are briefly mentioned below.

"The actual mission for which God has appointed me is to remove the estrangement that has come between man and his Creator and re-establish a relationship of love and sincerity between him and his Lord." – Mirza Ghulam Ahmad - The Promised Messiah (peace be upon him)

1. THE BEGINNING OF THE UNIVERSE

The first evidence that points to the existence of a Creator relates to understanding the origin of the universe.

Imagine walking in a desert and finding a watch. We know a watch consists of glass, plastic and metal. Glass comes from sand, plastic from oil, and metal extracted from the ground. Would you believe that the watch formed itself? That the Sun shone, the wind blew, lightning struck, the oil bubbled to the surface and mixed with the sand and metal, and over millions of years the watch came together by random or natural coincidences?

Human experience and simple logic tell us that something that has a beginning does not simply come from nothing, nor can something create itself. Therefore, the most rational explanation is that a higher "being" created the universe. This "being" must be powerful and intelligent as it brought the whole universe into existence and created the 'laws of science' which govern it. We can also reason that this "being" is timeless and not bound by space, because time, space and matter began at the creation of the universe. All of these attributes makeup the basic concept of God, the creator of the universe. This is in perfect agreement with modern science which concludes that the universe is finite and has a beginning.

If something is created, there must be someone who created it. Some may ask, "Who created God?" God, the Creator, is different from His creation. God is eternal, has always existed and has no beginning.

2. PERFECTION OF THE UNIVERSE

The second evidence that points to the existence of an intelligent creator, God, is the order and perfect balance of our complex universe.

Many features in the universe clearly indicate it to be specially designed to support life, such as the earth's distance from the sun, the thickness of the earth's crust, the speed at which the earth revolves, the percentage of oxygen in the atmosphere, and even the earth's tilt. If these measurements were slightly different to what they currently are, life could not exist.

In the same way that a watch has an intelligent maker to keep accurate time, so too must the earth have an intelligent maker to keep accurate time around the sun. Could this occur by itself?

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding." Quran 3:190

When we see the order, precise, laws and systems within ourselves and throughout the universe, is it not rational they have an organizer? This 'organizer' is again best explained by the existence of God - the one who brought about this order.

3. REVELATION FROM GOD

The third evidence that points to the existence of a Creator, God, is the actual revelation that has been sent to humankind as a sign of His existence. There are clear signs that the book of Islam, the Quran, is the word of God. Below is a brief summary of reasons that support this claim.

The Quran:
- Is over 1400 years old and contains many scientific facts that were unknown at the time and have only recently been discovered by scientists. Examples include: water being the origin of all living things (Quran 21:30); the expanding universe (Quran 51:47); and the individual orbits of the sun and moon (Quran 21:33).
- Contains many historical facts that were unknown to the people of that time as well as numerous predictions which have proven to be correct.
- Is free from any errors or contradictions despite gradual revelation over 23 years and covering a wide variety of topics.
- Has been preserved, word-for-word, since its revelation in its original Arabic language, unlike other scriptures which no longer exist in their original form
- Has a simple, pure and universal message which appeals to Man's intellect and inherent beliefs about Almighty God.
- Has a deep and moving effect on people.
- Was revealed to Prophet Muhammad (peace be upon him) who was known to be illiterate, yet contains a unique style of language that is universally known as the pinnacle of Arabic eloquence and linguistic beauty.

The most rational explanation for the many unique and miraculous aspects of the Quran is that it is from God.

GOD SENDS GUIDANCE

Upon acknowledging that we have been created by the All-Wise Creator, God, we would expect to be informed of our purpose. How can we know what God expects from us? Do we live in trial and error, or make our own purpose? Do we "go with the flow" by following others? No. God sent Prophets and revelation to inform us of our purpose.

God sent thousands of Prophets, at least one to every nation, with the same message: to worship God alone and to follow His guidance. They included Adam, Noah, Abraham, Moses, Jesus and Muhammad (peace be upon them all).

Prophet Muhammad (peace be upon him), the last law-bearing Prophet, was the perfect example of an honest, just, compassionate and brave human being. He was sent with the final revelation from God, the Quran, to demonstrate how its teachings should be applied.

In accordance with God's promise to continue guiding humanity, Mirza Ghulam Ahmad (peace be upon him) appeared as the Promised Messiah and Mahdi to revive the true teachings of Islam and call people back to the worship of the One God.

The Quran is a book of guidance and explains many concepts such as the purpose of our existence; who God is; the actions liked and disliked by God; the stories of the Prophets and their lessons; accounts of Heaven, Hell, and the Day of Judgement. It aims to clarify misunderstandings about the nature of God, such as clarifying the nature and role of Jesus compared to the nature of God.

THE NATURE OF JESUS

When trying to understand the concept of God in Islam, it is important to discuss the status of Jesus, given the widespread confusion and claims about his nature.

Some Christians claim that "Jesus is God" or part of a trinity- that is, he is the incarnation of God on earth and that God took on a human form. However, according to the Bible, Jesus was born, ate, slept, prayed and had limited knowledge - all attributes not befitting God.

God has attributes of perfection whereas Man is the opposite. So how can anything be two complete opposites both at the same time? This is not rational. However, some may ask, "If God can do anything, why can't he become a man?" By definition, God does not do ungodly acts, so if God became man and took on human attributes, he would, necessarily, no longer be God.

Furthermore, the Bible contains many verses in which Jesus speaks and behaves as if God is a separate being to himself. For example, Jesus "fell on his face and prayed" (Matthew 26:39). If Jesus was God, then would a God fall on his face and pray? And, who would he be praying to?

Some Christians claim that "Jesus is the Son of God." We should ask ourselves, what does this actually mean? Surely God is far removed from having a physical and literal son. Rather, we find that the term "Son of God" is symbolically used in the earliest biblical languages for a "righteous person". It is used throughout the Old Testament for many righteous people such as David, Solomon and Israel - not exclusively for Jesus, "...Israel is my firstborn son," (Exodus 4:22) is one such example.

Jesus was an honorable Prophet sent by God to call to the worship of God alone.

SO... WHY AM I HERE?

Everyone would acknowledge that our body parts, such as our eyes, ears, brains and hearts, have a purpose. Wouldn't it then make sense that the individual, as a whole, also has a purpose?

God, the All Wise, did not create us to simply wander aimlessly or to only fulfil our basic instincts and desires. Rather, we have a higher purpose - to acknowledge and worship God alone, so that we live upon the guidance of our Creator. This guidance enables us to live a successful and blessed life in all aspects. This includes personal acts of virtue like prayer, as well as beneficial acts to society, like being good to one's neighbors, supporting one's family, caring for animals and even removing rubbish from the road.

God forbids us from worshiping anything else (e.g. statues, the sun, moon, saints, priests or even Prophets). He does not need any partners or intermediaries. Everyone can always worship God directly.

God describes this life as a test, and people are tested in different ways. We cannot control what happens to us, but we can control how we react. Patience during adversities, and gratitude for blessings, are a means of getting closer to God and attaining eternal Paradise. We are also warned of a terrible punishment in Hell if we choose to disbelieve and ignore His commands.

THE CONCEPT OF WORSHIP

Worship is more than rituals—it is a way of life. Any action done sincerely and in accordance with Allah's guidance becomes an act of worship. Though Allah has no need for our worship, we need Him. Worship nourishes the soul, gives life meaning, and strengthens our connection with our Creator.

Allah says: *"And I did not create the jinn and mankind except to worship Me."* (Surah Adh-Dhariyat 51:56)

A well-known spiritual tradition, attributed to divine inspiration, states: *"I was a hidden treasure, and I loved to be known, so I created creation that they might know Me."*

Thus, worship is not just obligation—it is the path to knowing God, fulfilling our purpose, and attaining true peace.

ABOUT ISLAM

Islam is a natural and complete way of life. It encourages one to give due attention to their relationship with their Creator (God). It teaches that people find true lasting happiness and peace through being close to God, following His guidance and performing good deeds.

Muslims constitute approximately one fifth of the world's population, making Islam one of the largest religions. Belief in and worship of the One True God is the purpose of life and cornerstone of Islam.

The Arabic word "Islam" literally means "submission" to the One True God alone. One who voluntarily surrenders their will to God is called a Muslim, who can be from any racial or ethnic background.

A distinguishing feature of Islam, unlike many other religions, is that it is not named after a person or tribe.

THE 6 ASPECTS (ARTICLES) OF BELIEF

الله

1. Belief in Allah

Allah is the personal name of the One True God.

"Allah" is the unique Arabic name of The One True God. Allah has no rivals, partners, equals, children or parents. He Is not like His creation, as nothing shares His divine essence and perfect attributes. Some of His names and attributes include: The Creator, The Most Merciful, The Most High, The All-Powerful, The Most Just, The All-Wise, The Sustainer and The All-Knowing.

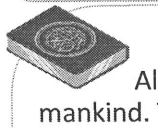
He is the Creator and Sustainer of all, the One who has granted us countless blessings, such as our faculties of hearing, seeing and thinking, as well as the ability to walk, talk and be productive. Every breath we take, every moment of our existence, and every provision we receive are from His infinite mercy. Allah is not in need of anyone, yet all of creation is in need of Him. He governs the entire universe with wisdom, ensuring that all affairs unfold according to His divine decree.

Recognizing Allah's greatness leads to humility, gratitude, and devotion. It is through worship, obedience, and sincere love for Him that we fulfill the very purpose of our existence. True peace and contentment are found in submitting to His will, seeking His pleasure, and trusting in His wisdom.

The Promised Messiah[a.s] writes: "Our paradise lies in our God. Our highest delight is in our God for we have seen Him and found every beauty in Him." (Noha's Ark, p. 35)

2. Belief in The Angels

Angels are made from light, have allocated tasks and never disobey their Creator. Details about a few have been revealed, such as Gabriel, who delivers God's message to the Prophets, and the Angel of Death, who takes the souls of people.



3. Belief in The Revealed Books

Allah sent divine revelation to His Messengers as a guidance and mercy to mankind. These include the Torah and Gospel as originally revealed to Moses and Jesus respectively, and the Quran as revealed to Muhammad (peace be upon them all).

The Quran is the literal word of God and the final revelation to all of mankind. Another miracle of the Qur'an is that it is free from any contradictions or errors.

The most rational explanation for the many unique and miraculous aspects of the Quran is that it can only be from God. Together with the authentic sayings and actions of Prophet Muhammad (peace be upon him), it is the primary source of Islamic knowledge.

Mirza Ghulam Ahmad received revelation from God, which he explained as divine guidance that fully conformed to the Qur'an and the teachings of Prophet Muhammad (peace be upon him). He emphasized that the Qur'an is the final and complete scripture and that his revelations were non-law-bearing (*Ilham* and *Kashf*), akin to those received by saints and reformers in Islam, serving only to guide people back to the true teachings of the Quran and Sunnah.

4. Belief in The Prophets محمد

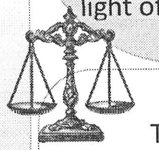
Muslims believe that thousands of Prophets were sent by Allah, at least one to every nation, to convey God's revelation. Prophets do not share in any part of God's divinity, and any type of prayer or worship towards the Prophets, or to God through them, is strictly forbidden and considered a violation of God's right to be worshipped alone.

Prophet Jesus: Although Muslims respect and love Jesus, they do not worship him. "It is not befitting for Allah to take a son; He is perfect and flawless!" Quran 19:35

Prophet Muhammad: Muhammad (peace be upon him) was the final law-bearing Prophet sent to all of mankind. As with Jesus, Muslims do not worship Muhammad. Allah says about the prophet: *"Say, [O Muhammad], 'O mankind, indeed I am the Messenger of Allah to you all, [He] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death.' So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him that you may be guided."* (7:158)

Mirza Ghulam Ahmad: Ahmad (peace be upon him) claimed to be a non-law bearing prophet in subordination to the Holy Prophet Muhammad (peace and blessings be upon him). He did not bring a new divine law (*Sharia*) but was sent to revive the true spirit of Islam, counter false beliefs, and guide people back to the essence of the Quran and the teachings of the Holy Prophet.

Just as a mirror does not emit its own light but reflects what is in front of it, Mirza Ghulam Ahmad[a.s] reflected the spiritual light of the Prophet Muhammad (peace be upon him).



5. Belief in The Day of Judgement

The Day of Judgment is the inevitable event when each one of us will stand before our Creator and be questioned about our good and bad deeds. Every one of our actions will be accounted for, regardless of size.

On this momentous Day, Allah, the All-Just, will settle all matters fairly and no person will be wronged. Everyone's rights will be returned. All will be treated justly, by either the reward of Paradise, or the punishment of the Hellfire.

6. Belief in Divine Destiny

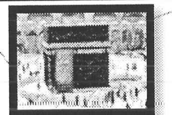
Allah knows everything from the past, the present, and anything that will occur in the future. He has power over all things nothing occurs without His knowledge and permission.

Every person has been given the free will to choose between right and wrong, and will be held to account accordingly.

Free will does not contradict the fact that events can only occur with God's knowledge and permission. Nor does it mean that God's power over everything prevents or restricts people's free will. God's knowledge of people's decisions does not mean that they are being forced to make such decisions, and God is not necessarily pleased with everything that He allows to occur.

Without a Day of Judgement, life would be grossly unfair, as not everyone receives justice in this world.

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."- Quran 16:97



The 5 PILLARS OF WORSHIP THE FOUNDATION OF A MULSIM'S LIFE

1. The Declaration of Faith

The declaration of faith is bearing witness there is no God worthy of worship but Allah, and Muhammad is His Messenger. It must be based on a sincere and firm belief in the heart, followed by action. With this declaration, a person rejects all false deities, asserts that Allah is the only One worthy of worship, and accepts His final Messenger, hence becoming a Muslim.

2. The 5 Daily Prayers

Prayer establishes a personal and spiritual connection between the Muslim and their Creator, and is a constant and practical reminder of a person's duty to obey God. The five prayers are prescribed once each at dawn, noon, mid- afternoon, sunset and nightfall.

Each prayer can take a few minutes to perform, consisting of recitation of the Quran, supplications, praising Allah, and various movements. In preparation for prayer, Muslims wash certain parts of their body, such as the face and hands, to ensure spiritual and physical purity.

3. The Annual Charity

Zakat, the annual charitable obligation, is required of every Muslim who possesses wealth above a certain threshold for a full lunar year. Only 2.5% of this surplus wealth is given to those eligible, including the poor, the needy, and those in debt. Zakat purifies one's wealth, fosters compassion, and brings social and economic balance by narrowing the gap between the rich and the poor, ensuring that everyone's basic needs are met.

4. The Annual Fasting

Every year during the month of Ramadan, Muslims fast from dawn until sunset, abstaining from food, drink and sexual relations. It serves as a spiritual purification, nurtures patience and self-restraint, and provides many health benefits. Ramadan is the 9th month of the Islamic Calendar.

5. The Pilgrimage

Pilgrimage to the holy city of Makkah, in Saudi Arabia, must be performed once in a person's life, if they are physically and financially able. It occurs annually in the 12th month of the Islamic calendar, unifying people of every colour, race, status and age, as they join in worship of the One True God. This great journey consists of many components, including sacrifices, travelling and praying at various sites. Such an experience is life altering and humbles a person, making them more patient and thankful. All pilgrims wear simple and similar clothing, which strip away distinctions of class and culture, so that all stand equal before God.

SO... WHAT DO I DO NOW?

Life is a test, and true success lies in recognizing our Creator and following His guidance. Islam is the clear, rational path that connects us to God, brings peace to our hearts, and leads to eternal success. If you believe in the truth of Islam, take the next step—embrace faith, become a Muslim, and live a life of purpose.

"I testify that there is no god but Allah, and Muhammad is His Messenger."

Are you ready to learn more? Read the Quran, visit a mosque, or reach out to us today!

To Learn more... call 647-615-8440
Scan the QR code with your phone's camera or click the QR Code on your device!

Watch Videos on Islam | Listen to Qur'an | Read Books | Listen to Poetry